THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

THE PARACLETE.

By Harriet Converse.

"And they were all filled with the Holy Ghost."—Acts ii, 4.

Far-off what murmurs make the "rushing wind!"
Prophetic tongues of fire, to all mankind
Speak in the living voices of the hour!
Filled with the Holy Ghost, Thy awful power
Thrills in each word, Thy covenants endure—
Our blessed portion, everlasting, sure!

Thy truths prevail against the strength of time
In canticles, inwrought with fires sublime,
That burn in hymns of prayer. The willing soul,
Unconscious of its need, from thy rich dole
Doth husband for the burthens of life's dust,
That precious gift—the spirit of Thy trust!

Thy ever present blessing is the power
That consecrates each day and every hour;
We wail and wander in the night of fears—
Thy spirit witness of our sighs and tears—
Till, to our prayers, an answering Faith is born
In the unshadowed splendors of Thy morn!

Oh, Holy Spirit grant us peace and light!
Fill us with holy flame, until our sight
So prone to blindness, sees the light within,
Full-shining on the way that leads from sin!
The Comforter is come whom we adore,
To watch, to wait with us—forevermore!

—*Churchman.*

Communications.

For the Messenger.

A GIRLS' SCHOOL IN JAPAN.

We have read Mrs. Moore's letters in the Messenger on this subject with great interest; and, although there has been, as yet, no published report of the Foreign Mission Board, we believe that this project was discussed by the General Synod at Baltimore very favorably. So the day seems not far distant when we shall have a school for girls in Japan, and shall need two young women to take charge of this school. In thinking of this plan for future work, we would like to urge the selection of a physician for one of these missionaries. In reading the reports of the societies of other denominations, we have been struck with the value of well-qualified, capable women who can visit their own sex as physicians. Women in heathen lands are debarred from enjoying the service of a good doctor because this foreign doctor is a man; and their lives must be entrusted to the nostrums and incantations of the most ignorant of their own sex.

Let one of our young lady missionaries qualify herself for this work, and she will surely not be less valuable as the head of a girls' school.

The importance of our work in Japan grows upon us more and more. A year age the writer was no more interested in foreign missions than others who know that it is a far distant Christian work while there is much for them to do at home. How are we to become interested in foreign missions? By working for the cause—putting time and money into it; for, "Where your treasure is, there will your heart be also." Let the young ladies in every congregation in the Reformed Church do something for this work. If we cannot do it in any other way, we can sacrifice a new gown, a pair of gloves, or some other little thing; but better than this is concerted action; form a missionary society in every congregation where there is none, stir up every society now existing to renewed efforts. We could give the history of a foreign missionary society started by five girls of one Sunday-school class, which has now thirty members, and has raised one hundred and fifty dollars in eight months of existence. That is not a large sum; but multiply it by twenty, and it will amount to something. Twenty such societies would represent future good work incalculable in its results.

To the girls in our Church throughout the land, one of their number appeals, to consecrate themselves anew to this holy crusade in foreign lands;—a crusade holier than any undertaken in the olden time to restore to His people the tomb of their risen Lord—with the purer purpose of bringing back to Him those souls which He makes His dwelling-place. We can do something—it may not be much in our eyes—but with God's blessing, like the five loaves and two small fishes, it may serve to feed the thousands of those who love to hear His word. C. M. J.

For The Messenger.

REPORT ON THE STATE OF RELIGION.

Classis of North Carolina.

Fathers and Brethren:—We present you the annual survey of our Classical inheritance. The heritage bequeathed of God to our ancestors in "the Sunny South," was a goodly one. By proper effort our Church might have been extended far and wide over this fair Southern domain—to the sea in the East—the gulf on the South—the great river and regions beyond on the West. But contraction ensued instead of enlargement; we find ourselves at present constituted of four nuclei—distant from each other 40–60 miles. Fraternal denominations have intrenched possession of the intervening territory, so that local conjunction is not possible. Progress in almost every direction is made difficult if not absolutely barred against us by the firm possession of kindred tribes of Israel. Thus reduced in area and inextricably hemmed in to our confined limits the struggle for existence was becoming a matter of doubtful propriety—the possibility of self-maintenance, problematical. The outlook was rendered more forlorn because so far removed from the main body of the Church. The nearest congregation of the Reformed faith in the valley of Virginia was hundreds of miles away. No perva ding influence, rushing from the Church's central heart, flowed into and warmed this remote region. We were kept in existence by "ebbing vitality drawn from the past." Vitality was, however, by no means extinct among our people. Love for the Church of their fathers was yet warm in the hearts of our Reformed membership in North Carolina. It existed largely as a *latent* force it is true, but it needed only an awakening impulse from abroad to make it a *living* force. Such an impulse has been furnished by the renewal of intimate religious fellowship with the main host in the North. Extensive religious and social communion obtained between North Carolina Classis and our Church in the North during the past year. When we consider the visit paid us by Potomac Synod—the ministerial and financial aid awarded us we are no longer justified in saying our existence was not maintained by "ebbing vitality drawn from the past." We have been a living member of a living body energized and quickened by vivific pulsations from the hand of the organism itself. Our pastoral force has been strengthened by a number of vigorous, well-schooled young prophets, eager to do self-denying work for the Master.

Under such stimulus the Church here has aroused herself, and addressed herself with new alacrity to her divine mission. This increase of zeal and activity is apparent in liberality toward benevolent objects—increase of pastoral support—in the erection of new temples of worship or the repairing and adorning of old sanctuaries. That new tone and vigor has been infused into us is a patent fact. The Classis which a year ago was "in a strait betwixt two," in that crisis of her fate triumphantly expressed herself in the language of the Psalmist—"I shall not die but live and declare the works of the Lord." All this awakens praise. To God we give the glory. But when we revert from a survey of the past to glance at the future—when we contemplate the circumstances amid which Classis is expected to work out her salvation, we can well enter upon the task with fear and trembling. We are few—are locally disunited—far from the proper home of the Reformed household—the denominations around us are strong and aggressive; unless we struggle with heroic effort we must be crushed by the ponderous bodies between whom our little companies are marching. While there is no cause for alarm, there is need we feel the exigency of the situation. That is such as to demand brave effort, patient endurance, willing self-denial. Along with these we need more skillful and prudent counsel to guide our efforts. Reformation in discipline is urgent. The reconstruction of charges is becoming imperative. The adoption of better methods of culture is a necessity. The standard of morality must be elevated—the keys of the kingdom administered more rigidly. The standard of churchly intelligence must be raised by introducing our periodicals and literature. Catechization must be prosecuted without ceasing. We cannot afford to let our children starve or grow up weaklings for lack of spiritual bread. The preaching needs improvement in quality as well as increase in quantity. As conducted at present it is totally inadequate in amount for the edification of our people. Pastoral support is also too meagre, in most cases, totally inadequate. Family worship, one of the lost arts in the Reformed Church, must be re-established, the demolished household altar reared anew. These are the lines of improvement along which we are to labor the coming year. Heaven give us strength and skill. Blessed is he whom the Master at His coming finds faithful. The grace of the Lord Jesus, the love of the Father, the fellowship of the Holy Spirit be with us always. Amen. J. A. Foil,

For Committee.

For the Messenger.

REPORT ON THE STATE OF RELIGION.

Goshenhoppen Classis.

Fathers and Brethren in the Lord:—

Your committee, having carefully examined the parochial reports committed to us, would present the following summary:

It becomes us, first of all, to acknowledge the merciful hand of our great Master, manifested in the preservation of our ministry and eldership. The hand of affliction was here and there, as appears, heavily laid on, yet those exercised thereby, could at the same time say: "Afflicted, yet not forsaken." Where, here and there, by reason of sickness or of sorrow—or even of both combined, vigor and inclination were for awhile measurably broken, the grace of God sustained and qualified again for further efficient labor.

One of our number lingers in our midst as one ready to depart, not, however, "to be with Christ" in the heavenly world, but to labor for Him in the world that is now. Whilst we look on him with sorrow as one whose face we might possibly see no more in the flesh, yet we rejoice that he and we can make so great a sacrifice for so great a Master and so good a cause. That he, who was so lately our Classical head, is about to go to the distant coast of the Pacific as a missionary herald, will be to us a constant reminder that it becomes us to keep the great cause of missions close to our hearts. If our whole Church is waking up (as we are assured) to a more full sense of the greatness and blessedness of this work, we may claim that *our* Classis is not back of any other portion of our beloved Zion. Our reports throughout manifest a growing spirit of Christian liberality. That peculiar blessedness, realized in giving rather than in receiving, is thus secured by us. It is simply *the Christian spirit*, as a spirit of comfort, which pervades in large measure the reports of the past year.

A part of our territory is still disturbed by division and strife, and other parts by a want of regularly and judiciously constructed charges. That there is a Classical work here of momentous importance, must be evident to all of us. Whilst our people, in any congregation, have their attention mainly directed to outward questions and issues, it is well nigh impossible that the blessed means of divine grace should do them much good. At the same time, the corrupt inclinations of the flesh are often exhibited under such provocations, in a way, that it may be well said to cause angels to weep. It is said of the first Christians, that the world was forced to exclaim: "Behold, how these Christians love one another! Under these adverse circumstances however, the world might cry out: "Behold, how *these* Christians hate one another!" Stimulated by a sense of the importance of this matter of reconstruction, it becomes us still and steadily, to press forward, not however in a way of arrogance over against our people—lording it over God's heritage, but in the spirit of love and unity, looking to the honor of God and the salvation of souls.

As usual, we find that much attention was given to the nurturing of our young membership. The gulf between the Sunday-school and catechetical class, of which formerly complaint was made, seems to be gradually narrowing. Evidently not by the old catechetic system being lowered, but by our Sunday-school work being raised up and made more efficient. We must look upon this, caring for the lambs, as one of the very best evidences that our pastoral work is evangelical and healthful. As it was a test of the apostle Peter's love and fidelity, not only that he would feed the Lord's sheep but also His lambs, so must it also be to us.

In several of our reports we have the fact stated, that appropriate celebrations were held of the 400th anniversary of the birth day of the great Swiss Reformer, Ulric Zwingli. The results, as far as reported, have been very satisfactory. It has become evident that the work of that great Reformer, looking with a clear eye towards civil and religious liberty, has been sadly undervalued. In some measure at least, therefore, an honest debt of recognition and gratitude has thus been paid.

Throughout our Classical territory during the past year, the word of God seems to have been diligently preached, and that almost without interruption. The amount of good thus accomplished, is beyond computation. Neither is there such a demand made of us. All that is required of a steward is, that he be found faithful. This field of ours, cultivated by our hands is, however, marred also with many tares, and the question still goes up to the great Lord of the harvest: "Shall we root up the tares?" That many live in the bosom of the Church of Christ "without God and without hope," is indeed fearful to contemplate. All this unfaithfulness of man can however not invalidate the faithfulness of God.

The holy sacraments also, evidently received serious and growing attention. There appears a becoming watchfulness to guard these mysteries of God's grace against profanation. Especially does the holy supper of the Lord receive more hearty and regular attention from year to year. This holy sacrament is by no means observed by us as a mere memorial service of the past—coldly and indifferently. It appears from our reports, that the increased participation in the Supper of the Lord, is linked with an increase in Christian benevolence as well as in an increase also of morality. We are permitted thus to realize that the communion of the body and blood of Christ is not unfruitful, but that it leads to charity with regard to men and obedience towards God. Religion then is very far from a mere outward profession; springing forth from the heart and conscience, and producing the peaceable fruits of righteousness.

As ministers of the gospel, there is amongst us a strong bond of brotherly love that cheers and strengthens every heart. Whatever question or questions may at times call forth earnest discussion, the sacredness of our brotherhood in Christ is not disturbed. It is to be presumed that this spirit of true charity will manifest itself more and more among our people, and that both our esteemed eldership and the laity, will take pleasure in imitating our example.

We stand thus then, with unbroken ranks, at the opening of a new Classical year. Our past experiences, whatever shortcomings we have to confess and regret, give us the assurance that our labor in the Lord is not in vain. Even apparent defeat in one or the other conflicts, must stimulate us to new and more earnest effort. The old and comforting assurance, "Lo, I am with you always," is still as true as when it fell from the lips of our divine Master. And there is laid up in heaven, a glorious crown of righteousness to every faithful servant of Christ—"an inheritance that is incorruptible, undefiled and that fadeth not away."

Looking forward unto Him, therefore, let us not grow weary in well-doing. Ascribing unto Him all honor and praise for whatever good may have been accomplished in the past by our efforts, trusting in Him alone and His merits, for the glorious rewards of a blissful eternity to come! Respectfully submitted by

The Commitee.

For The Messenger.

REPORT ON THE STATE OF RELIGION.

East Pennsylvania Classis.

The Committee on the State of Religion and Morals would respectfully report that, having given careful attention to the written and verbal statements of the brethren, and noted the contents of their respective reports, they were especially impressed with the following significant facts: First, with the paternal goodness of God in sparing the life and health of our ministers and thus enabling them to attend regularly and with but little interruption to the diversified duties of their high and responsible calling. Our people, too, have been kindly dealt with, so that there has been no special cause of mourning in the "tabernacles of the righteous."

We notice, in the second place, the significant fact that in nearly all the parochial reports, special stress is laid on the two divinely appointed means of grace—the preaching of God's word and the administration of the sacraments or sealing ordinances of the Church. In connection with this particular point, and as closely allied to it in the economy of grace, we would also call attention to the fact that the care of the little ones—the lambs of Christ's flock—has been receiving increased attention. Family training, Sunday-school work, and catechetical instructions are topics repeatedly referred to, and noted as of special interest.

In the third place, we would refer with special gratification to the enlarged spirit of liberality manifesting itself in most of our charges. This matter of practical love or charity and Christian beneficence is of vital importance, while its *absence* is always a source of sincere regret. Any improvement in this line should be hailed with a feeling of the deepest gratitude. Along with the work of general or public works of charity and beneficence in the stricter sense of the word, the home interests of the Church, as they may be called, have also received special attention. Church debts of long standing and crushing weight have been wiped out—large sums of money have been raised for church improvements—the beautifying of our sanctuaries or houses of worship, as well as for the improvement of the worship itself, in providing suitable instruments to aid and intensify the agreeable and edifying service of song. In several instances organs have been placed in our churches for this purpose. The various benevolent and charitable institutions of the Church have also been more liberally sustained—the missionary operations of the Church have been enlarged and generously fostered and encouraged by our people generally. While there is still much room for improvement, we should hail with joy the dawning of a better and brighter day in the history of our benevolent operations. We notice with pleasure, also, the increased attention given to the orphan cause, and would beapeak for these poor ones of Christ's Church the warmest love and most hearty support of all our pastors and people. "He that hath pity upon the poor," says Solomon, "lendeth unto the Lord."

Another pleasant feature in the several reports of the brethren is this: that, with

very few and unimportant exceptions, peace and harmony are reported as prevailing in all our churches. Love—the spirit of charity and goodness—is the distinguishing characteristic of the religion of Christ, and where this noblest and most enduring of the Christian graces is found to prevail we have at least presumptive evidence that the preaching of the Gospel and the administration of the holy sacraments have not been in vain. May this delightful spirit continue to characterize all our churches in the future, and thus bear witness to the subduing, regenerating and ennobling power of the Gospel of Christ "And now abideth faith, hope, charity—these three; but the greatest of these is charity."

Finally, we notice the strong faith, which, as a general thing, characterizes the reports of the brethren. These reports bring to light, as it seems to us, a full conviction that the Gospel which we are called to preach is the inspired word of God—"the power of God and the *wisdom* of God," ordained for the salvation of souls. Faith is a great mystery—the most potent element in the life of the Christian, and of the Christian minister in particular—his shield and armor of steel. "This is the victory that overcometh the world, even our faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Faith in our calling, faith in our message, faith in our work, faith in our divine commission to preach the Gospel—it inspires the servant of the Lord with a sort of divine power and efficiency, and urges him to prosecute with new zeal and unremitting effort the work of saving souls, and the building up, in this wicked world of ours, of the blessed kingdom of our Lord and Saviour, Jesus Christ, to whom be glory and dominion for ever and ever, amen.

D. Y Heisler, Chairman.

For The Messenger.

REPORT ON THE STATE OF RELIGION.

Juniata Classis.

From the parochial reports placed in our hands, we gather the following particulars as regards the State of Religion and Morals within the bounds of Juniata Classis:

1. During the past year in all our charges the Word of God has been faithfully preached, the sacraments have been properly administered, and the children of the Church have been carefully instructed in the doctrines and duties of our holy religion. The services of the sanctuary generally are reported to have been well attended and the word preached to have been received with gladness.

2. Considerable additions have been made to the churches within our bounds. The number of members now reported amounts to 4616, while last year only 4392 were reported. The increase it will be seen is 224, or about 5 per cent. more than reported one year ago. Moreover it will be noticed that there has been this increase notwithstanding the fact that in some of our charges quite a number of names have been erased in the way of purging the roll of those who had become spiritually dead.

3. The two charges that were vacant at the time the Classis was organized are both now provided with regular and faithful pastors. Since then four other charges have become vacant. One of these, however, has already secured a worthy pastor and the other three it is hoped will not long remain without some one to dispense unto them regularly the means of grace.

4. In several of our charges during the past year, comfortable and beautiful church edifices have been consecrated to the service of the God and Father of our Lord Jesus Christ. In several other charges such buildings are reported as in process of erection. Progress accordingly has been made during the past year not only in spiritual matters but also in temporal.

5. The health of all our ministers has been graciously preserved, and none has been called away by death since our organization as a Classis. Among the membership some loved ones have fallen asleep in Jesus, but there has been no unusual mortality in any of our charges.

From the above facts it will be seen that we have abundant cause of thankfulness to our heavenly Father for His great goodness to us, and great reason to be encouraged to go on in our arduous yet blessed work for the great Master.

Respectfully submitted,

John M. Titzel, Chairman.

To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse. *Payson.*

Family Reading.

For the Messenger.

TAKE—MAKE—BREAK ME.

A. M. Schmidt.

Take, oh take me, Holy Father!
Hear my supplicating prayer,
Take and use me as Thy vessel;
Take, oh take me to Thy care.

Make me as Thou wilt, O Father!
Whatsoever Thou may'st do,
Let no murmuring escape me,
Make and fashion me anew.

Break me, oh Thou loving Father!
Though Thy breaking cost me pain.
Though Thou triest me with fire
I will magnify Thy name.

Take me, make me, break me, Father!
Unto Thee I all resign.
By Thy loving Grace uphold me,
Make me ever wholly Thine.

ALLHEILIGEN, BLACK FOREST.

By Ellen Lipscomb.

The Schwartzwald, or, as it is called in English, "The Black Forest," comprises some of the finest and most varied of German landscapes, especially, perhaps, that portion of it which lies within the Grand Duchy of Baden. Its name is derived, as everybody knows, from the density of the seemingly endless woods, with their sombre foliage. The grandeur of the neighborhood is enhanced by lofty mountains, which, on the western side, slope precipitously towards the plain of the Rhine. The Kinzigthal, or valley of the Kinzig, divides the Black Forest Mountains into two portions, which differ from one another in their geological formations.

The conception of a line of rail through such a country seems strange and unromantic enough; nevertheless, the Schwartzwald Railroad was planned and built and opened to the public about ten years since; and a great accommodation it is to travelers, affording them the most grand and varied scenery that it is possible to conceive. The mineral springs, which abound everywhere, have given rise to numerous watering places, which attract visitors at certain seasons of the year.

But it is, perhaps, to the pedestrian that the Black Forest offers the most alluring charms. Rejoicing on a hot summer's day in the cool shade of a thousand trees, and inhaling the pine-scented breezes, he may roam at will among beds of the finest wild strawberries and raspberries, and feed upon delicate honey, which is to be met with all over the Forest. And [illegible] beverage, he is sure to be provided with the inevitable Kirshwasser (cherry-water), relishing when pure and good, but thoroughly distasteful when of an inferior quality.

Timber, which is the staple commodity of the Black Forest, is exported largely to Holland. For some centuries this trade has been vested in the hands of companies, whose extensive lands are known as 'Schifferwälder," or "Merchants' Forest," to distinguish them from the Herrschaftlichewälder of private owners. Clock-making and other industries are carried on to a great extent in this prosperous district, where, if we understand rightly, beggars are never heard of.

Perhaps there is no place which more thoroughly satisfies one's pre-conceived notions of the weirdy grandeur of the Black Forest than that which forms the subject of this short article. Approach it from whichever quarter you will, you have to descend from lofty heights, whence you may gain the most lovely retrospective views as your carriage bears you down towards the densely-wooded Vale of Lierbach.

And here, rising up in stately beauty, closed in with pine-clad hills, are to be seen the ruins of the ancient abbey of Allheiligen.

It was in the year A.D 1191 that this abbey was founded for Premonstratensian monks, by the widow of the Count Altdorf, brother of the Duke of Bavaria, after a wedded life of great unhappiness.

There is a legend to the effect that the site of the monastery was to be determined by sending out an ass laden with bags of gold; and that on the spot where the gold first touched the ground the building was to be erected. Was it, we would ask, the damp chill of the deep valley, or its dark seclusion, or intense and awful silence which brought down the poor, meek animal, oppressed by its heavy load?

At first the monastery was quite a small one, but by degrees it increased in size and strength; and for several centuries it ranked high in wealth and favor. At the time of the suppression of monasteries, in 1802, this noble abbey was secularized; and in the following year it was struck by lightning and wrecked. The ruins, as now seen, are not, perhaps, equal to our own Tintern or Melrose, but they present some fine arches and columns, and make altogether an imposing picture, occupying nearly the entire breadth of the valley. The walls still decay and crumble to such an extent that accidents sometimes occur beneath them.

The austere religious order for which this abbey was founded derived its name from Premontrè, a place in Picardy, where it originated in A.D. 1119, under the leadership of St. Norbert, a descendant of a noble family. He lived for some time as a young man, at the court of the Emperor Henry V.; but at the age of thirty he was ordained deacon and priest. Soon afterwards he gave up all his Church preferments, distributed a large family inheritance among the poor, and entered upon a life of severe mortification. Embracing the rule of St. Augustine, he retired with thirteen others to Premontrè (called then Premonstratium), where the Bishop of Laon, in Picardy, gave him a plot of land and a chapel, with the sanction of the French king, Louis le Gros. The monarch also gave a charter of privileges to the newly founded order.

The monks of the first foundation were so poor that they had nothing they could call their own excepting one ass. But they received so much support from the wealthy and influential that in the space of about thirty years they were able to build upwards of a hundred abbeys in France and Germany. The popes and the kings of France granted them privileges from time to time, and many persons of noble birth sacrificed worldly position to accept the lowly condition of lay brethren.

At one time there were no fewer than a thousand Premonstratensian abbeys in the various parts of Christendom, as well as a large number of priories and nunneries. When the monks came over to England in the reign of Stephen, they were commonly styled the "White Canons." Their first House in this country was set up in the county of Lincoln. The name of Premonstratium is said to have been given to the first Home of the Order, in allusion to the singular vision in which it is pretended that the Virgin Mary had *pointed out* (in Latin *premonstravit*) the spot for this purpose, and given directions for the wearing of a white habit.

It has ever been customary to erect monastic habitations on the tops of mountains, or, at least, so far up the slope as to be distinctly severed from the busy scenes of the world and its varied allurements. But how different was the case with the abbey of Allheiligen. The ass with its precious freight seems to have pointed to a particularly deep recess, as though in curious contrast to the usual mode of proceeding. Yet seclusion from the world and its subtle attractions was no less surely attained; for, with all its wild beauty, the valley at this point impresses you with a sense of absolute dreariness. The dark and gloomy surroundings of the forest, as you strain your eyes to gaze upward to the hill tops, the murmur of the stream as it rushes down ceaselessly through the live-long year—these things, if they failed to inspire the monks with awe, have, at any rate, a strange effect upon the traveler in these later days, as he stands there and calls up a vision of the past—cowled priests telling their beads, the Latin chant sounding forth from those now shattered walls, wherein midnight mass was wont to be offered with stately ceremonial. And we wonder if, in those days of superstition, the Chapel of All Saints (or the name of Allheiligen must be translated) played its part faithfully, according to its light, in rearing up souls for heaven.

But, far down as the ruined abbey is situated, there is a yet greater depth to be traversed before you reach the bottom of the vale. First, you come to a rugged cleft in the rocks, the work, apparently, of some volcanic action; and through this chasm the waters of the Grindenbach are forced in zigzag fashion in numerous cascades over blocks of granite. The number of the falls has given them their name of "Sieben Buten" ("Seven Cauldrons"). Some of them are as much as fifty feet in height. Lower down there is a second series of cascades; and the double Fall, with all its charming accessories—the winding path and the little bridges which span the chasm—is seen, we think, to the best advantage while ascending from the depths of the valley.

The Sieben Bütten, or Büttenstein Falls, will not be easily forgotten by the visitor, who here bids farewell to Allheiligen, the far-famed retreat of the monks of old.—*Churchman.*

THE THREE ANGELS.

I saw a picture once in some old transept of a country church, done in stained glass, through which the streaming light revealed its beauty. It was in memory of one whose mortal course had ended, placed there ere love for him had vanished from the earth. The lower part displayed a broken tomb; above, three fair, loving angels, with female forms and golden wings, bore tenderly the dead man upwards to where the light of God appeared, which fell upon his face just quickening into life. I looked, and as I looked I thought I understood the story.

Soon as the man was born the first good angel came to him in the guise of a loving mother. She made his earliest experience to be one of unselfish affection. She told the infant boy, soon as his mind began to dawn, of love incarnate, and the wondrous tale of the Lord Christ, and thus from very earliest years she strove to guide his footsteps in the path of life.

He grew to manhood. Round about his heart uprose the twining weeds of youthful folly, and gaiety, the magnet of the soul drew him aside. Full soon he put away a mother's heavenward influence. Just then another angel crossed his path, a messenger from God, a maiden pure and fair. To win her love he followed her. She led him to the house of prayer, and there he heard the words of wisdom. Before her sweet affection all the charms of sinful worldly pleasure waned away. She laid her gentle touch upon his nature's hidden spring, and guided him until he found the path of peace.

Love led to wedded life made fragrant by sweet piety. Then came the fierce heats of the world's conflict, and as he strove in deadening scenes of commerce his heart grew faint and he forgot his God. And that prosperity which comes from gaining wealth was his. But as he entered deep and went along the dark recesses of the mines of gold he left the light behind, and lost his view of heaven. Another angel then was sent, a lovely baby girl, with calm blue eyes like a clear sky at break of day. Her tiny fingers clung around his heart. But a brief time she stayed on earth, and then returned to that bright home from whence she came. But her pure beauty had awoke a silent chord within his heart, and long-forgotten music came again. Her advent and departure was to him a heaven sent melody calling him away. He heard the message, and he sought his God. Once more heaven's light was on his path, and so again he lived the holy life until the summons came to rise to immortality. There on the golden pavement, near the throne, whence pure and perfect light is poured out, he discerned that holy mother, wife and babe, were angel visitants from God.

And let this solemn truth be fully learned. Our God has many ranks of angel messengers to guide His erring sons on earth. And there are fallen angels, too, who come in similar forms. When our sisters fail in holiness their mission is accursed. Most awful is the state of that poor soul, and there are many such, whose angels have been changed to demons. Let men beware what female friends they choose where choice is left. No greater powers for good or ill can work on human souls than those of gentleness and beauty. When these delight in sin they shut the pearly gates of heaven and drive men into outer darkness. Go, thou who knowest the love of holy women, and devoutly bless thy God for the loftiest angel ministry. Know, too, for this thou must account at last. Let all such sweet and gentle influences be to thee as heaven-sent music calling to a better land.—*J. Hunt Cooke.*

BEYOND.

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange—for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies that, when my sight is clear,
I think I see the gleaming strand;
I know I feel that those who've gone from here
Come near enough to touch my hand.
I often think, but for our veiled eyes,
We should find heaven right 'round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones, so long dreamed about.
I love this world; yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier and see
The seal of death set on some well-loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing, with a bated breath,
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—*Ella Wheeler.*

GOD'S METHOD WITH THE SOUL.

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness. Our Saviour, in the end of His beatitudes, speaks, Great is your reward in heaven; but in the beginning of them He first saith, Blessed are the poor in spirit. God deals in the spiritual building as men do in their artificial buildings; the higher they intend to build the lower and deeper do they lay their foundation. If God intends to lift you up to Christ, and mercy, and, grace, and glory, He will then bring you low in the sense of your sinful miseries, and spiritual wants, and self-nothingness and unworthiness.—*Flavel.*

GETTING ACQUAINTED WITH THE CHILDREN.

By Frank H. Stauffer.

As Sunday-school teachers we ought to become intimately acquainted with the children under our charge,—acquainted, in the fullest sense of the word. It is not enough to know their names and faces, their residences, and the nature of their daily surroundings. We ought to become familiar with their dispositions, their peculiarities their methods of thought, their longings and aspirations, their successes and disappointments.

Especially should we become aware of their doubts, so that we can remove them; of their perplexities, so that we can unravel them; of their errors, so that we can correct them. We must go down into their souls, as it were, and take the measure of their spiritual life.

We must become acquainted with the children, or we cannot win their confidence; and if we have not succeeded in doing that, we have not made flattering progress. It is something, indeed, to have won their respect; it is something more to have gained their friendship; it is a great deal more to have secured their confidence. Then, and not until then, will they tell us all about their trials and temptations, their doubts and misgivings; and not until then will we be able, by God's grace and a ripe experience, to lighten and enlighten, advise, direct, encourage, comfort

It requires patience, prayerfulness, self-denial, adaptability, geniality, to entirely win the confidence of a child. We have sometimes thought that a man who is not genial has not been called to teach. There must be magnetism in the eye, fervor in the grasp, sympathy in the smile, solicitude in the voice.

We recently heard a good mister say, in the pulpit, at the close of a year of faithful labor, that what he regretted most was, that during all that time none of his congregation had visited him in the privacy of his study to talk about their spiritual welfare. He was conscious that their confidence had been withheld.

As teachers, we ought to be burdened with a similar regret if our scholars fail to come to us in confidence. They may be longing for some one in whom to confide, just when we least suspect it. There is, perhaps, nobody at home willing or capable to advise or admonish,—the father too worldly, the mother without experience, the elder sister without sympathy. Do they naturally come to us?

Perhaps we have not won their confidence for want of this thorough acquaintance, this keen appreciation, this happy adaptability, this genial inner life about which we have been writing.

Very frequently the child does not come to us; perhaps does not even think of us. His needs remain unsatisfied, his doubts unremoved, his aspirations undirected, his difficulties unsolved. It may be a long time before he is in the same pliant, susceptible, inquiring, appropriating mood. We, as teachers, have missed a precious privilege, have lost a golden opportunity. Let us get acquainted with our children. —*S. S. Times.*

CHASING LIES.

A lie is a bad thing to run at large. It damages, ravages, devours, more poisonous than a serpent; it often ruins not only health, but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men, send forth a falsehood about me, am I obliged to spend days and years in chasing it and contradicting it? By no means, let those that make it attend to their own work or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it, or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to abide in God's favor must look well to His words, and "refrain his tongue from evil, and his lips that they speak no guile."

SYMPATHY AND SUFFERING.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus, "In that He Himself hath suffered, being tempted, He is able to succor them that are tempted;" and, indeed, in one aspect of it, the very necessity for the Incarnation, is found in the principle which I have just enunciated. To have a sympathizing God we must have a suffering Saviour, and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more, the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

Indeed, it was in connection with an affliction of that sort that my attention was first drawn, some twelve years ago, to the text of this discourse. I had just a few weeks before buried a beloved daughter, the light of the household, and the darling of all in it, and had gone to attend a meeting of Synod where an honored minister, who had been through the same trial oftener than once before, came up to me and took me by the hand, and said to me, with a reference to my sorrow, "By these things men live." That was all, but each succeeding year since then has given a new verification of his words, for oh! how often in the interval have I been enabled to comfort others with the comfort with which I have been comforted of God, and the efficacy of the consolation lay largely in the fact that it was offered by one who had proved its value for himself.

We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. He who would be a saviour must somewhere and somehow have been upon a cross; and we cannot have the highest happiness of life in succoring others without tasting the cup which Jesus drank and submitting to the baptism wherewith He was baptized. Every real Barnabas must pass to his vocation through seasons of personal sorrow—and so, again, we see that it is true that "by these things men live." The most comforting of David's Psalms were pressed out of him by suffering; and if Paul had not had this thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.

Youth's Department.

GRANDMOTHER READING THE BIBLE.

Hush, little feet! go softly
Over the echoing floor,
Grandmother's reading the Bible,
There by the open door.
All of its pages are dearer still,
Now she is almost down the hill.

Mellow September sunshine
Round her is gently shed—
Gold and silver together
Crowning her bended head—
While she follows where saints have trod,
Reading the blessed book of God.

Grandmother's past the morning,
Past the noonday sun,
And she is reading and resting
After her work is done;
Now in the quiet autumn eves
She has only to bind her sheaves.

Almost through with trial,
Almost done with care,
And the discipline of sorrow
Hallowed by trust and prayer;
Waiting to lay her armor down
To go up higher and take the crown.

No little feet to follow
Over this weary road,
No little hand to lighten
Of many a weary load;
Children standing in honored prime
Bless her now in her evening time.

Grandmother has closed the volume,
And, by her saintly look,
Peace I know she has gathered
Out of the sacred book;
Maybe she catches through that door
Glimpses of heaven's eternal shore.

—*N. Y. Evangelist.*

A FRIEND IN NEED.

There are few who do not love to hear of men and women who have been unselfish and brave, and have risked their safety and lives for others; and because he was all of this, history has preserved the name and story of Leo, a slave who lived some thirteen hundred years ago.

At that time the country we know as France was called Gaul, and was divided between several nations, who were almost all the time trying to conquer each other. After one of the wars between the Franks and Burgundians a treaty of peace was made, and young men of noble families were given on each side as hostages, or pledges that the terms of the treaty would be kept. In spite of all this, war soon broke out again. Then the young Roman nobles from Burgundy, who before had only had to endure the separation from home and the ruder manners and habits of the Franks, were turned into slaves. Many who were near enough their own country succeeded in escaping and making their way home, but all were not so fortunate.

Among these last was Attalus, a young man of a noble Roman family, the nephew of Bishop Gregory of Langres, who, filled with anxiety for his condition, sent a messenger with presents to find and ransom him if possible. But he returned to say that the Franks had rejected his offer, saying: "One of such high birth could only be redeemed for ten pounds weight of gold." This was beyond the Bishop's means, and while he was sorrowfully wondering how he could ever raise such a sum the slaves were lamenting the fate of their young master, to whom they were greatly attached. Finally one of them, a cook named Leo, told the Bishop that, with his consent, he would try to deliver Attalus. This permission, as we can well believe, being gladly granted, Leo set off for the town of Treven, where Attalus was. But though he easily found the poor young man (no longer daintily housed and clothed, but dressed in rags and tending his master's herd of horses) he was so closely watched that Leo could find no chance to see or speak to him.

At length Leo went to a man whom he could trust and asked to be taken and sold as a slave to the one who was now his master's master. This was done, and when the Frank asked Leo what he could do he replied that he had been a nobleman's cook, and understood the art so well "that if thou wouldst give a feast to the king I could send it up in the neatest manner."

This pleased the Frank, as he was about making a great feast for his relatives and friends, so he bought Leo for twelve pieces of gold. The slave was as good as his word, and when the day arrived served up a banquet that equally surprised the guests and delighted his new master. He at once became a great favorite, and was placed in charge of all the other slaves, giving out to them their daily allowance of broth and bread. Yet, though he was doing all this for Attalus, he never seemed to notice him and made signs to him that they must act as though they were strangers.

Thus a whole year passed, without any opportunity of escape. But at last the Frank gave another feast and Leo determined that when the guests were all sleeping, after the eating and drinking, the attempt should be made. So, as if simply for a walk, he wandered out into the plain where Attalus was watching his herd, and sitting down near but with his back to him, so that if observed they should not be supected, said: "This is the time for thoughts of home. When thou hast led the horses to the stables to-night, sleep not. Be ready for the first call."

That same evening, after the feast, as Leo went to carry a pitcher of hydromel—a liquor made of honey diluted with water—to the room of one of the guests, the Frank's son-in-law, the young man said gaily: "Tell me, my father-in-law's trusty man, will you not some night take one of those horses and run away to your own home?" "That is what I mean to do this very night," answered Leo boldly, and then they both laughed—one at his own joke and the other because it was not thought that he spoke the truth.

At last, when all were asleep, Leo stole out to the stable where Attalus usually slept, and where now he was waiting with two of his fleetest horses. But he had no weapons, so Leo, returning to his master's sleeping apartment, took down his sword and shield. When, awakened at the sound, the master sleepily asked who was there, the slave answered promptly, "It is I—Leo. I have been to call Attalus to take out the horses early"—as indeed he had. So the Frank went to sleep again, and Leo and Attalus, creeping unseen out of the enclosed yard, mounted their horses and rode swiftly away.

The next day they reached the river Meuse, yet, as the bridge was guarded, they did not dare to cross at once, but, waiting till night, they then turned their horses loose and swam the river, supporting themselves on boards which they had found on the banks. As they had eaten nothing since the night before they were very glad to find a tree of ripe plums in the woods where they slept. The next morning they hurried on, often stopping to listen for pursuers; and presently, sure enough, the sound of approaching horses warned them to hide behind some bushes, where with drawn swords they waited. They found it was their master and his followers, and as the pursuers stopped for a moment before their hiding place they heard the Frank say angrily: "If I catch them I will have one hung and the other chopped into little bits." This threat made the fugitives shrink farther behind their cover, but they soon heard the horses trot on and knew that the danger for that time was past.

That night Leo and Attalus, tired, hungry and foot sore, made their way into the city of Rhemes and reached the house of Priest Paul, a friend of Bishop Gregory, just as the church bells were ringing for matins on Sunday morning and as the priest was starting for service.

When Leo told his young master's name and how they had escaped the priest exclaimed: "My dream is true. This very night I saw two doves, one white and one black, which came and perched on my hand." It was against the rule of the Church for any to break their fast before early mass, but as it was the fourth day since the fugitives had eaten anything except wild fruits he gave them bread and wine, and placed them in a hiding place before going to church. It was well that he did so, for their Frankish master was already in Rhemes searching for them, and as he knew Priest Paul to be a friend of the Bishop he watched and questioned him closely. But though he incurred a great risk (for the law against helping runaway slaves was as strict as that of our own country in the times of slavery) the priest kept their secret and hid them for two days, till the hunt was over and they were rested enough to go on to Langres. Here they were received with the greatest joy, for all hopes of ever seeing them again had been well nigh given up, and it was almost as though they had returned from the dead.

We are glad to read that Bishop Gregory welcomed Leo, not as a slave but a friend and deliverer. A few days after, as a reward for his devotion, he was solemnly led into the church—every door of which was set open as a sign that he might from that time go wherever he would—and the Bishop, taking him by the hand before the Archdeacon and assembled company, declared that, for the good service rendered by his slave Leo, he set him free and created him a Roman citizen. He also endowed him with lands, thus raising Leo to the rank of what was known as a Roman proprietor—a high honor for one who had been a slave, but one that I think all who read Leo's story will feel that he had well earned.—*Christian Intelligencer.*

ARTIFICIAL SUNSHINE.

If a prism is held in a beam of sunlight, it will show a band of colors like a rainbow, and is called the solar spectrum. If the prism is held in a beam of light from an electric lamp, it will give nearly the same colored spectrum. Photographs can be taken in sunlight and by the electric light, and for this reason it is thought that the light from an electric lamp must be very much like sunlight. Plants grow best in the full sunshine; and Dr. Siemens, the celebrated electrician, thought that perhaps plants would grow in the electric light as well as sunlight. He planted seeds in pots, and when they came up, put some in the sun by day. He put others in the bright glare of an electric lamp, and made that answer for sunlight, keeping the plants in the dark at night and when not exposed to the electric light. Others he kept in sunshine during the day, and in the electric light for about half the night, thus exposing them to light for a very long day.

The results of these experiments were remarkable. The plants, in daylight alone grew much as other plants of the same kind. Those in electric light alone did just as well, plainly showing that the electric lamp took the place of the sun. The plants in the sunshine by day and electric light at night did best of all, and far outgrew the others in the same time.

It has been thought that all plants required rest at night. These experiments seem to show that they do not, and that, if they are in the light of the sun or an electric lamp, they will keep on growing without any rest. We have only to remember that plants in the far North, where the sun does not set for weeks, grow to their full size in a very short time; and it may be true that they do not rest at all from the time the seed sprouts till its fruit is ripe. Among other curious things Dr. Siemens did with the electric light was to place a vase of unopened tulips close to an electric lamp, and in forty minutes they expanded and opened into full flowers, precisely as if in the bright morning sun shine.

These experiments show that there is a great field for new and remarkable discoveries in this direction, and that the electric light may yet be used in gardens and green houses to create artificial sunshine to ripen fruits and flowers.—*Youth's Companion.*

UNCLE BEN ON GROWING.

By Lilian Payson.

"Here, youngster, if there isn't any hurry, bear a hand a minute, will ye?" shouted Uncle Ben, as Sam was passing his gate. The boys all called him Uncle Ben, for he was an old sea-captain turned farmer, and every boy of them longed to be just like him.

"What's the matter, Uncle Ben? I ain't in any hurry," answered Sam.

"Let me toss you up aloft, then. This 'ere vine hain't no motion o' climbing up to the mast head, but I've got a notion it shall. I'll histe ye There, now! You stand there on the roof, and hold it up so, while I lash it to the mast."

"Don't I wish I was tall as you, Uncle Ben!" And Sam looked on admiringly as the old sailor stretched up his tall figure to tie the vine. "I don't see's I'm ever goin' to grow. All the rest of the boys are growing, though."

"Don't be in a hurry, boy," said Uncle Ben. "I ain't so powerful tall myself, but then I didn't grow in a minute. Besides, what's the matter with your pants? I should say you'd been growing since those were made. Why, your feet are reaching down as if they were feeling for anchorage far below; and as for your hands—why, they hang 'most a fathom out of your jacket sleeves. I guess there's some hopes o' you growing, so don't be discouraged."

"I don't see's I grow a bit, Uncle Ben. That's only because my clo'es are shrinking, I guess. Any way, I wish I could grow up all in a night, like Jonah's gourd, and be as tall as you all of a sudden."

"There, that vine's all right now," said Uncle Ben; "so down with ye again, my boy. Now, look here: I want to say a word to ye about this growing business. You'd like to grow up like Jonah's gourd, you say. Did you ever think of it, how that gourd wasn't good for anything after that first day? In fact, when Jonah wanted to sit down and cool off under the shadow of it, to be sure, it wasn't there. It had all perished, the Bible says, just because of a little worm that killed it. Now, I tell ye, boy, there's something that's a great deal better than growing tall, and that is—growing good. Don't let any worms of bad habits get in to eat out the right thoughts and right wishes which the Holy Spirit puts into your heart. There's one thing I've often noticed, and that is, that most things that are good for anything are slow about their growing. Just look at that crop of toadstools down there at the foot of the tree. Why! there wasn't one there last night; but now, there they all stand, as pert as if they thought a good deal of themselves. But the fact is, they ain't good for anything—don't you see? Now, look at that tall oak. What a nice shade it makes for us in hot summer days! And what a splendid mainmast it would make! If I wanted to build a ship, I should be for cutting it down, and then it would help carry me all over the world. That tree's good for something. It might be good for lots of things. But how long do you suppose it's been growing? In the first place, the acorn didn't sprout in one night nor two. I don't know how long it took to make as much show as one toadstool, and now it's been growing a hundred years or more. I say, boy, don't be in a hurry to grow tall, but take care to grow so as to be good for something when you are grown up. Who wouldn't rather be an oak, if it does take a hundred years, than a toadstool or a gourd, which are good for nothing?"

THE BABY'S BED-TIME.

By Eben E. Rexford.

This is the baby's bed-time;
Dimplechin climbs on my knee,
With, "Mamma, I's dest as s'eepy
An' tired as I tan be."
So I take up the little darling,
And undress the weary feet
That have been making, since daylight,
A mu ic busy and sweet.

"Tell me a pitty 'tory,"
She pleads, in a sleepy way,
And I ask, as I cuddle and kiss her,
"What shall I tell you, pray?"
"Tell me"—and then she pauses
To rub each sleepy eye—
"How ze big pid goes to martet,
An' ze 'ittle pids all c'y."

Then I tell, as I smooth the tangles
Ever at war with the comb,
How the big pig went to market,
And the wee ones staid at home;
And I count on the rosy fingers
Each little pig once more,
And she laughs at the "pitty tory,"
As if unheard before.

Then I fold her hands together
Upon her breast, and she,
In her lisping, sleepy fashion,
Repeats her prayer with me.
Before it is ended, the blossoms
Of her eyes in slumber close,
But the words that are left unuttered
He who loves the children knows.

Then I lay the bright head on the pillow,
With a lingering good night kiss,
Thinking how much God loved me
To give me a child like this.
And I pray, as I turn from the bedside,
He will help me guide aright
The feet of the little darling
I leave in His care to-night.

—*Harper's Young People.*

BEAVER "KITTENS."

One dwelling harbors from four to twelve individuals, rarely more, though eighteen or twenty have been noted, all of the same family but of two generations, representing litters of kittens of two successive years. The young make their appearance usually in May, and are from four to eight in number, five being the average. Queer looking little fellows they are too, with their heavy heads, big cutting teeth, flat tails, and fine, mouse-like fur, not yet disfigured by the long, coarse hair so noticeable with adults. When taken at an early age they are easily domesticated, and are so esteemed as pets in the far West and fur countries that almost every trading-post or camp can exhibit three or four. It is no uncommon occurrence to see one running about an Indian lodge, submitting patiently to the wiles and caprices of the little savages, or joining in their sports, and frequently receiving with the papoose the nourishment from the maternal breast. The cry of the "kitten," too, is so exactly like that of an unweaned child that one is readily mistaken for the other by even the initiated. On one occasion I visited a wigwam at Little Traverse, Michigan, for the purpose of viewing a "real, live, baby beaver." "He cry all same as papoose," remarked the squaw, as she brought the little fellow forward, at the same time giving him an unmerciful pinch that caused him to set up a doleful little wail that, had I not been forewarned, I should certainly have believed to proceed from a minute, black-eyed specimen of an aboriginal infant that, swathed in cloth, beads, and bark, and bound fast, mummy-like, to a board, stood leaned up against the wall. By-the by, do Indian babies ever cry or laugh? I suppose they do, occasionally, though I do not remember ever hearing one.—*Popular Science.*

A LITTLE SERMON.

"Owe no man anything." That is the text, boys and girls. Do you know where I found it? "In the Bible!" Right, my dears. And do you know what it means? Well, Johnnie, speak up. "Don't get in debt." That's it, my little man. It is a very bad plan to get in the habit of borrowing. It sometimes leads us into a great deal of trouble. If you borrow a top-string or a marble from Willie, be careful to pay him back promptly. If Mary lends you a book, be careful to return it as soon as you have finished it, and in good order. These are little debts, children, but your honor is just as much at stake as if they were greater. So, remember to "owe no man anything."—*Selected.*

LIKE A CHRISTIAN.

I heard of two little children—boy and girl—who used to play a great deal together. One day the boy came up to his mother, and said:

"Mother, I know that Emma is a Christian.

"What makes you think you so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother, the expression sounding a little odd.

"Yes," replied the child; "if you take everything she's got, she don't get angry. Before, she was selfish, and, if she didn't have everything her own way, she would say:

"'I won't play with you; you are an ugly little boy.'"

Pleasantries.

Marriage is at the end of many a man's trouble, but it would be imprudent to say which end.

When a farmer gets hold of a new plow, he is apt "to run the thing into the ground."

Mrs. Fishwacker says that all she knows of early American history is that Colombus first saw land in *Anno Domingo.*

If you don't believe in the strength of insect life, watch the velvety, little, humble bee, with the tropical polonaise, and see him lift a 200 pound picnic man out of the grass.

A story is told of an Anglo-German printer, who, having worked a job for a gentleman of whose financial integrity he had considerable doubt, made the following reply to him, when he called for the articles: "Der job is not quite done, but der beel ish made out."

"How much do you charge for the pants, anyway?" asked the rural customer. "Dot makes some difference uff you vants dem vor Suntay or efery tay," replied the vender, judging his subject carefully. "If you vants a sheap bair vor efery tay, dot bair pe two dollars, but if you vants dem bants vor Sunday, dey vill pe fife tollars and a helluff. Subbose you dakes um vor Suntay, und ven dey vos a little vorn, you vears dem vor efery tay. By dot you safe two tollar on a fife tollar pair of pants!" Against which argument the countryman had nothing to offer, and the transaction was closed.

A gentleman, sprucely dressed, was standing in front of a swell cafe yesterday, when he was approached by the ubiquitous bootblack, who inquired, "Shine?" He was answered in the negative, but, instead of ceasing his importunities, he put his box on the walk, and, kneeling down, asked again: "Shine?" The gentleman, becoming somewhat impatient, responded: "I said no; can't you take no for an answer?" Nothing abashed, the gamin retorted: "Well, how did you like to have a man say no, when you was a bootblack, say?" This was too much, and he was allowed to go to work.

THE MESSENGER.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JUNE 11, 1884.

WHERE ARE THEY TO BE EDUCATED?

If we are active, the time may soon come when we will need a Missionary Institute. But that time is not yet. Our present difficulty is not in the want of schools. There is a tendency to multiply institutions and take ministers from their field to man them. Often the zeal of different men for new schools of a given description would be governed by the places in which they might be established. With them it is a sectional, or local interest, to which the wants of the church must be subsidised in order to secure particular support. Our church has made experiments enough in that way and has reason to believe that if such a school were opened to-morrow in any place with the fairest promises it would be without endowment or students. We know of funds solemnly given to God for the education of young men to the ministry, which are not doing the work intended by the donors, because they are bound to a locality through misunderstanding, and yet are insufficient to support a department. If needs be, let such funds be used as far as possible where they are, rather than allow them to lie idle or be alienated from their purpose, and then let things grow; but our main duty now is to bring young men and older men to the schools already established where the theological course can be adapted to the circumstances of the case.

CATAWBA COLLEGE.

Catawba College is an institution of learning at Newton, N. C., which was founded by the classis of the Reformed Church in that state before the outbreak of the late civil war. It survived the convulsive throes of that distressing period; and since the restoration of peace it has been growing in vigor and general service to the Reformed community in North Carolina.

The Potomac Synod at its last annual meeting held in Newton, October, 1883, formally recognized this classical school as an institution of the Reformed Church, endorsed its operations and its aims, and commended it to the confidence and the support of the membership in general. This action of the Potomac Synod was approved by the General Synod which convened at Baltimore during the last month. Catawba College has thus received the recognition and endorsement of our highest judicatories.

This institution has grounds and suitable buildings valued at about $15,000; but it has no endowment. Believing that an endowment is necessary in order that it may properly fulfil its mission, the trustees have resolved to make an earnest effort to raise funds; and they have authorized the Rev. Dr. J. C. Clapp, the president of the institution, to visit some of the Northern States for this purpose. Thus far all the funds have been contributed by the friends of the school in the South. Now the trustees are asking for sympathy and help from their brethren in the North. The Rev. Dr. Clapp does not propose to obtrude his mission upon any pastors and churches; but he is willing to accept invitations to visit his brethren. His enterprise is worthy of warm support. The claims of the institution he will represent with discretion.

Our churches east, have for a series of years been annually contributing sums of money for the support of Reformed Churches and institutions of the West; and gifts are still flowing westward. This certainly is right. But little, comparatively, has been done for North Carolina. This section of the Reformed Church also has strong claims upon our good-will. Let us not do less for the West, but let us do much more for the South.

Since the above was written an encouraging report of Dr. Clapp's success has been furnished to us. It will be found on another page.

A GENEROUS BEQUEST.

By the will of the late Mrs. Mary W. Clark, eight hundred and ninety dollars were left to Bethany Orphans' Home at Womelsdorf, and this amount we are informed has been paid over to Mr. W. D. Gross Treasurer. The remainder of her estate was given to the Reformed Congregation at Hummelstown of which she was a faithful member. It is encouraging to hear of such gifts to institutions, and we believe they will soon become far more frequent. Mrs. Clark's bequest will not only serve as a memorial but help the orphans and stimulate others to like deeds.

THE CONDITION OF PRISONS.

The report made by Mr. G. S. Griffith of his visits to prisons and reformatory institutions during the past year is full of interest. We have deferred noticing it thus far for want of space, and even now can only call attention to it as worthy of study. The account of the agent's visits to prisons, almshouses, etc., in the South is appended to the Fifteenth Annual Report of the Maryland Prisoners' Aid Association from April, 1883, to March 31, 1884. The results of his observations are valuable as showing the good already accomplished by Christian endeavor, but mainly as directing attention to the abuses that exist under some of the prison systems. Much will be gained if these evils are clearly recognized, for then we believe people everywhere will try to correct them. Good men are waking up to the fact that many penal and even charitable institutions are only perpetuating the degradation and want they are intended to relieve. The hiring of convicts to work in chain gangs in mines or upon public roads; the leasing and sub-leasing of the muscles of criminals because more lucrative, and without any regard to their reformation; the indiscriminate herding of men, women and children together, subjecting even those who have any self-respect left to the degrading influences of the more hardened;—such treatment is certain to leave the condemned much worse than the courts found them. It makes jails hot-beds of iniquity and increases the criminal class.

It is not to be supposed that the evils described by Mr. Griffith are entirely confined to the South. We have visited prisons in this State reeking with foul air, filth and vermin, and even when there have been better sanitary regulations, we have found all the inmates, white and black, male and female, old and young, huddled together in a common corridor, the obscenity poorly disguised from the visitor, and without any chance of escape from pollution.

In some cases the construction of the prisons hardly admits of any thing better, and jailors were not altogether accountable. The chief defect lies in the congregate system. Unless the community of crime be broken up, and something more in the way of individual treatment be adopted, there is no hope of making things better.

DEATH OF REV. J. B. RUHL.

The Rev. J. B. Ruhl a faithful minister of our church, has laid aside his armor to enter the rest prepared for the people of God. Rev. L. D. Leberman, has kindly furnished this short sketch of the life and labors of the deceased:

He was born on the 14th of Dec. 1821, in Germany. Feeling himself called to the Gospel ministry, he placed himself under the care of the Rev. P. Herbruck for instructions. Paul like, he sat at the feet of his worthy teacher who faithfully prepared him for the practical duties of the ministry. In 1845, Columbiana Classis licensed and ordained him. In 1846 he received a call and entered upon his calling in Ohio. From that period until 1876 he labored faithfully in several charges and Missions within the bounds of the Ohio Synod.

In consequence of failing physical strength he retired from the service of a regular charge, but remained active as his state of health permitted, in rendering ministerial services whenever and wherever required. On the 20th of March last, he preached his last sermon. Shortly thereafter, his disease assumed a more acute character, ending his earthly career in faith and joy on the 11th of May, 1884. His last words uttered in this life were, "I believe and doubt not." To his weeping family he said: "The Lord will not forsake His own." Looking toward heaven he exclaimed, "Jesus, Lamb of God," and he fell asleep in Him. On the 15th inst., his remains were buried in the God's acre of St. John's Church, at South West. On that day the citizens of Nappanee, the place of his last residence, in honor of this esteemed father in Israel, closed all their business places in order to pay their last respects for the deceased and his family.

Thus, "death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

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The lay element in the General Conference of the Methodist Episcopal Church although small is very powerful. A call can be made for a separate vote of the two houses, and however large the majority in favor of any measure may be among the ministers, it will be defeated if a majority of the laymen refuse to concur. At the late sessions the separate vote was taken on what is called the "time limit," and it is regarded as a great victory on the part of those who favor the present restriction that a majority of both houses declared against any change. The arguments made for the extension of time, and the large vote of the minority show however that the present rule will yield to necessities before many years. There are some factors in history which are not to be estimated by arithmetical numbers but by algebraic powers, and the Methodist Church claiming to be the church of the masses will show much elasticity in this regard.

One of the most marked departures at the late meeting was the election of a Missionary Bishop for Africa. It is claimed that the Bishops are all mere superintendents, but hitherto the Bishops although having permanent residences have been itinerants as well as the other ministers, inasmuch as they have been required to travel from place to place and preside over such Annual Conferences as might be agreed upon. Bishop Taylor however, has a distinctly located diocese outside of which he cannot perform the functions of his office, and into which no other bishop dare intrude.

The wife of Rev. C. H. Spurgeon, the famous London preacher, although an invalid, seems to be an active worker. She has established a "Book Fund" from which she supplies books to poor ministers of all denominations. By making frames for photographs she has earned $250, which she has devoted to this work. Last year she gave away more than 7,000 books, and during the past six years she has distributed nearly 42,000.

Rev. B. Bausman, D.D., desires his correspondents to address him during the next three months "in care of Thomas Cook and Son, Ludgate Circus, London, England." From that office his mail matter will be forwarded to him from time to time. We hope the word "Circus" will not mislead the little ones of the Church. The one referred to is, we think, not of the Barnum kind; it describes a locality—only that and nothing more.

The thirty fourth annual Catalogue of Heidelberg College and the Theological Seminary at Tiffin, Ohio has been received. There are thirteen students in the Theological Seminary, fifty-nine in the college proper and eighty-two in the Academy, Both sexes are admitted to the college, and the members of the classes seem to have option between the classical and the scientific course. Thus far there are two hundred and fifty Alumni of the College, and one hundred and fifty-four of the Seminary.

The Commencement Exercises at Lancaster will take place next week and we think the attendance will be large. Our readers will please notice the correction made by the Secretary of the Faculty, as to the hours set for the different exercises. He was under some misapprehension when he furnished the Programme last week.

Last week the National Republican Convention at Chicago, nominated Hon. Jas. G. Blaine of Maine, for President of the United States, and Gen. John A. Logan of Illinois for Vice President. The contest for the presidential nomination especially, was a hot one. Next month the Democrats will bring out their candidates and then we will have a warm campaign.

Communications.

ELEVENTH ANNUAL MEETING OF GOSHENHOPPEN CLASSIS.

Goshenhoppen Classis met in annual session in Frieden's Reformed Church, Friedensburg, Berks county, Pa., on the 16th of May, 1884, at 2 o'clock, P. M. It was throughout a pleasant meeting, continuing from the opening until the following Monday evening. The entire number of ministers were present, and each charge represented by a delegate.

The parochial reports were all of an interesting character, and all showing continued labor, followed with a good degree of progress. The elders were examined on all constitutional questions, confirming the statements made by their respective pastors.

The usual standing committees were appointed and reported in due time, lengthy and important reports, which received the careful attention and legislation of Classis.

Rev. L. C. Edmunds, a member of Clarion Classis, and Rev. Isaac S. Stahr, a member of West Susquehanna Classis, were present, and presented dismissions to Goshenhoppen Classis, and being found regular, were enrolled as members of this Classis. Rev. Stahr has accepted a call from the Oley charge, and was confirmed by Classis.

Rev. George H. Johnston, from Philadelphia Classis, was present as an advisory member, and spent the day with us on Monday. During the afternoon, the brother received permission to address Classis in reference to the interests of the Mission in West Philadelphia, of which he is pastor. His remarks were interesting and were received with the promise, on the part of Classis, of some substantial aid to further the interest with which he is so closely identified.

The Committee on Minutes of Synod presented a report with twenty-two items, which were all favorably noticed, except items 8, 9, 10, 11, 12, 13 and 14, referring to Missionary Conventions, Systematic Contributions, Women's Missionary Societies, Unification of Mission Operations, &c., Synod's action as found on pages 40 and 41 of Minutes of Synod. In all these items this Classis does not see its way clear to acquiesce with Synod.

The Committee on Overtures presented their report with eight items, some of which were attended to, and others postponed until our adjourned meeting.

Mr. James S. Freeman, studying for the ministry, was received under the care of Classis.

The Treasurer presented a lengthy, but very encoursging, report of the state of finances as they obtain in this Classis. Our obligations are all met and have an encouraging surplus to fall back upon.

Apportionments were made, covering all the requirements of Synod and Classis. To encourage our good and faithful Treasurer, for the careful management of our finances, Classis ventured to pay him a salary. This is the first time this good servant has received a fixed salary in the history of this Classis, and we feel proud of this timely and just movement.

The delegates chosen to represent Classis at Synod are the following:—Ministers, S. M. K. Huber, L. J. Mayer, L. D. Leberman, *primarii*; Ministers, Isaac S. Stahr, A. L. Dechant, C. Z. Weiser, *secundi*.

Elders, J. H. Dickenshied, M. D., I. B. Yeakel, M. D., Jas. M. High, Esq., *primarii*; Elders, D. B. Manger, Esq., Nath. Zern, Jno. B. Reifsynder, Esq., *secundi*.

The choice of a place for our next annual meeting resulted in Sassaman Reformed church, Sassamansville, Montgomery county, Pa., and the time was fixed for May 1st, 1885, at 2 o'clock P. M.

All the sessions of Classis were opened and closed with religious services. Preparatory services were held on Saturday afternoon, and communion was celebrated on Sunday morning. These services were largely attended by the membership of the congregation. Sunday-school services with the children were conducted on Sunday afternoon, and a Mission service in the evening. Two interesting addresses were delivered on each occasion. Rev. Schoedler spoke in the evening, in reference to his mission in California, and took leave of Classis and the congregation with appropriate remarks.

Upon the whole, this was decidedly a pleasant meeting of Classis—during a fine season and in a beautiful section of country.

Classis adjourned to meet again, in an adjourned meeting, at Pottstown, Pa., in Zion's Reformed Church, on the 10th of June, at 1 o'clock, P. M.

L. J. MAYER, Stated Clerk.

HOME MISSION WORK.

The following is the report of the General Synod's Standing Committee on Home Missions, together with some additional action on the subject, adopted by the General Synod at Baltimore, May, 1884:

Your Committee on Home Missions beg leave to offer the following as their report:

The only document referred to this Committee is the report of the Board of Home Missions of the General Synod.

From this report we learn that there are now one hundred and forty two missions under the care of the different district boards, and that the amount raised and expended for their support during the past three years is $77,889.70. This is forty-eight missions and $22,950.61 more than were reported to the General Synod that met at Tiffin, O., in May, 1881. Accordingly it will be seen that considerable advance has been made in the great work of missions, for which there is reason of thankfulness to the God and Father of our Lord Jesus Christ. When, however, it is considered that there is still much land to be occupied, and that the amount contributed does not amount to more than about twenty cents per year to each communicant member, it will also be seen that there is still room for very great improvement in the way of increasing missions and contributions.

Your Committee would especially call attention to the fact that owing to a want of proper response to their appeal for contributions for this purpose the Board of Home Missions was not able to comply with the request of the General Synod to appoint a missionary for immigrants at the port of New York. That this should have been the case is to be regretted, as such a missionary is greatly needed.

In view of the facts now stated, your Committee would recommend the following action for adoption by the General Synod now in session.

Resolved, That this General Synod hereby again commends the cause of Home Missions to the district Synods and their boards, and also to the different Classes, and earnestly urges them to take such action as will increase, if possible, the contributions to the great and important cause.

Resolved, That the Board of Home Missions of the General Synod be directed to appoint an emigrant missionary for the harbor of the city of New York, and appeal to the church for his support, and as soon as possible for other ports in this country.

JOHN M. TITZEL, Chairman.

In addition to the foregoing report, the following action, with reference to Home Missions and missionary work, was also adopted by the General Synod:

Resolved, That the Committee on Finance be instructed to apportion two thousand dollars among the several district Synods for Harbor Missions.

Resolved, That this Synod requests the several congregations under its supervision to take up a collection within the next three months for the immediate wants of the Board for home mission work.

Resolved, That the Stated Clerk be instructed to publish in our Church papers the actions adopted by this General Synod respecting home mission work.

Resolved, That a special committee of three be appointed to submit a plan to this General Synod, by which the work of Home Missions for the entire Reformed Church shall be carried on more efficiently, under the direct management of the Board of General Synod, according to the requirements of Articles 79 and 83 of the Constitution.

The Committee appointed consists of Revs. Cyrus Cort, John H. Sechler and Elder Henry Berge. This Committee, during the evening session of the eighth day (Wednesday) of the sessions, presented their report, which was received and discussed, and then, on motion, the following action was adopted, namely:

Resolved, That two members be added to the committee, consisting of Rev. David E. Klopp, D. D., and Elder William D. Gross, and the report be recommitted with instructions to report to the next triennial meeting of the General Synod.

The Committee, therefore, as now constituted, consists of Revs. Cyrus Cort, John H. Sechler, David E. Klopp, D. D., and Elders Henry Berge and William D. Gross.

The work of Home Missions, as to its importance and necessity, was properly regarded by the General Synod, as holding a prominent place among the great and indispensable enterprises of the Reformed Church, and as demanding the consecration of its best talents and energies, as well as its "material aid" and earnest support. An awakened interest and an increased zeal were manifested at Synod. This was specially observable when the subject of Home Missions was considered during the final sessions on Wednesday night. The spirit evinced was truly commendable. There was evinced an unusual spontaneous response to the call for means. About $600 were raised in pledges and cash in a short time. May this spirit crystalize into wise plans, earnest work, generous gifts and blessed results in regard to all our missionary enterprises.

STATED CLERK.

THE CLASSIS OF NORTH CAROLINA.

The Stated Clerk hesitates to obey his Classis, By it an extended report is looked for of its proceedings, so that the ministers may avail themselves of it when they come to tell their churches what was done, and the people are expected to do. But then, too, he thinks of the crowded columns of the MESSENGER. He fears, should he meet the expectation of the Classis, that he may provoke the long-suffering editor to run his pencil mercilessly through large portions of it, or may be tempted to consign it to the waste basket. But presuming just a little ower more on the good nature of the editor, and praying this package may reach him when the genial in him has been quickened by an enjoyable dinner, the task is tackled.

The fifty-fourth annual meeting of North Carolina Classis was held in the large, new and comfortable church of Mount Hope, the Guilford charge—the Rev. G. Wm. Welker, pastor. On the bright and beautiful morning of the 22d of May its sessions were opened by a sermon from the President—Rev. G. Dickie Gurley—from Matt. 16: 18, 19, on the practical application of the doctrine of the keys as taught in the Heidelberg catechism.

The weather was delightfully ordered for the comfort of those attending Classis. The meeting was a full one, every pastoral charge was represented by an elder, and but three of the ministers being absent—viz.: Messrs. Clapp, Trexler and Ingle.

Rev. G. Dickie Gurley was re-elected president and Rev. Thos. Long, re-elected treasurer, both by acclamation. Rev. G. Wm. Welker has been the stated clerk for 38 years.

The President announced the following standing committees, viz.: *State of Religion*—Revs. Foil, Ingold, and Elder Warlich. *Examination, etc.*—Ingold, Gurley and Lippard. *Overtures*—Horn, Crooks and Ramsam. *Finance*—Elders Murrell, Hedrick and Yost. *Minutes of Classis*—Cecil, Long and Leonard. *Minutes of Potomac Synod*—Barringer and Crooks. *Religious Services*—Welker, Woods and Forney.

The whole of Thursday afternoon was given to hearing the reports from the several pastoral charges on the state of the churches, and was not completed until Friday morning. These reports were fuller in details than usual, and give some evidence of progress in the work of the church. These reports were referred to the committee on the State of Religion. On their comparison it was made very clear that the pastoral work was inadequate, as well as the amount of preaching in the several congregations. While pastors are compelled to eke out a deficiency in salary by the labor of their own hands, or have a territory beyond their ability to traverse, the church must suffer for want of oversight.

Pastoral Changes.—The Classis dissolved the pastoral relation, on the united request of the pastors and consistories, between the Catawba charge and Dr. Clapp, and the Lincoln charge and Prof. Foil. Both these pastors were also Professors in Catawba College, and while overworked, were not able to meet the demands for pastoral work. These charges are now declared vacant.

The congregations in Lincoln and Catawba counties were advised to rearrange their pastoral charges so as to add Daniel's church to the Lincoln charge, and reorganize the congregation in Lincolnton, and make that town the home of the pastor. It was also advised in the reconstruction of the other charges to see that the congregations were locally convenient and would make self supporting charges.

Permission was given to divide the Guilford charge so soon as provision can be made for two pastors—the work is abundant for two, but both will not be self-supporting at once.

At his request, Rev. Barringer was permitted to associate a co-pastor with himself, in the West Rowan charge. The Concord Mission being added to this charge, and two new churches to build, makes work exceeding one man's strength.

The Central Rowan charge was placed under the care of Rev. Crooks for the ensuing year, and Moffitt's Grove was assigned to the oversight of Rev. Thomas Long.

The organization of a new congregation in the County of Davidson by Rev. Thomas Long was reported. It is named Tabor, and for the present is supplied by the pastor of the Upper Davidson charge, who has already more than he can do.

Rev. John Ingle was authorized to organize a Reformed congregation at or near Blowing Rock in Watauga county—to be known as the Watauga Mission.

This Mission was directed to proceed at once to erect a place for worship adequate to their need. The Superintendent of Missions for North Carolina was requested to secure such aid from the

Tri-Synodic Board, as would enable Rev. Ingle to devote his time to the work of this Mission.

The interest of the Reformed church in the "white church" property in Lincolnton was committed to the care of O. A. Ramsam, M. V. Ramsam, and J. C. Warlert, to carry out the wishes of Classis respecting it.

A copy of the deed for the Barton church property in Randolph county, N. C., was placed in the hands of Elder Murrell for examination and advice as to the manner of procedure.

Catawba College and Education.—The Trustees made a report to Classis which was referred to a special committee, which reported the following facts. The new college building cost $4552.36—the estimated value of the entire property, $10,000—debt $1125, to liquidate which about $600 has been subscribed. The Trustees feeling the need of an endowment fund, and their inability to make the college of real service to the church without it, resolved to make the attempt to raise $85,000 among the friends of the church and of education, and appointed the Rev. Dr. Clapp agent, to make an effort to raise this sum. In view of this action the committee prepared the following resolutions, which were adoped by Classis:

Believing that the interests of our Reformed Zion and the cause of Christ demand more strenuous efforts in the direction of educational and religious culture, and having learned with pleasure the action of the Trustees of Catawba College in this direction, therefore

Resolved, That we most heartily approve the action of the Trustees, and hereby commend the cause to the moral and material support of our people throughout the bounds of this Classis.

Resolved, That this cause be cordially commended to our brethren throughout the Reformed church, and to the friends of Christian liberal culture in general.

Messrs. G. Wm. Welker, H. A. Forney, Jer. Ingold, M. L. McCorkle, S. T. Wilfong and Jacob Correll, were re elected Trustees to serve for three years.

Joseph T. Murphy, a student in the senior class at Ursinus College, is preparing for the ministry under the care of Classis. The Board of Systematic Beneficence was instructed to furnish him such aid as might be needful during the next year.

Board of Systematic Beneficence.—This Board made a careful and interesting report through its secretary and treasurer, A. H. Forney. Three objects for benevolent contributions are kept before the churches by this Board, viz.: —Beneficiary Education, Home Missions and Foreign Missions. For Education there was contributed this year $155.32, an increase over last year of $39.17. For Home Missions, $178.02, an increase over last year of $92.34. Foreign Missions, $106.55, which is a falling off from last year of $2.31. While this is progress over the past it is by no means coming up to the measure of ability or Christian duty.

Finance — Apportionments.—To defray the expenses of Classis and the contingent expenses of Potomac Synod, etc., the Committee on Finance made the following apportionments on the several charges, viz.: Guilford, $14.33; East Rowan, $12.25; West Rowan, $11.85; Upper Davidson, $9.35; Lower Davidson, Catawba, and Lincoln, each $8.50; Grau, $5.10; Centre Rowan, $4.25; Hickory, $2.20. Total, $84.83.

Classis directed this committee also to apportion $75—apportioned this Classis by the Potomac Synod, for the Roanoke, Va., Mission, and $38 for the Concord, N. C., Mission, among the several charges, and also a deficit of $51.26 in the apportionment for Missions last year, making a total of $164 26 for home missionary work. The apportionment adopted is as follows, viz: Guilford, $27.91; E. Rowan, $23 35; W. Rowan, $23; Up. Davidson, $18; L. Davidson, Catawba, and Lincoln, each $7.40; Grau, $10; C. Rowan, $8.20; Hickory, $4.10.

The following resolution was adopted anent this apportionment:

Resolved, That the amounts apportioned by Potomac Synod for Roanoke and Concord Missions, together with the amounts still due on the Synodical apportionment for Home Missions, which are referred to the Committee on Finance for apportionment to the several charges, be collected and paid over by the several charges, on or before the first of September, 1884, and that the Treasurer of the Board of Systematic Beneficence be ordered to notify each pastor of said action, and the amount he will be expected to raise.

Classis voted the sum of $500 to aid the Concord Mission in the building of their place of worship. This sum was apportioned by the Committee of Finance as follows, viz.: Guilford, E. Rowan and W. Rowan, each $75; Up. Davidson, $55; L. Davidson and Catawba, each $50; Lincoln, $45; Grau, $30; C. Rowan, $25; Hickory, $20.

This committee allowed geographical and other considerations to modify the application of the per capita rule in this case.

Religious Services.—Services on Friday at 11 o'clock, A. M., by Rev. Hedrick. On Saturday at same hour by Rev. Horn. On Saturday night at 7 o'clock, by Rev. Crooks. The communion sermon on the Lord's day was preached by Rev. Foil. Rev. Barringer preached on Lord's day at St. Mark's Reformed church, Rev. Long at Law's Lutheran church, and Rev. Cecil at Bethany Congregational church. A Sabbath-school meeting was held on Sabbath afternoon, when addresses were made by Messrs. Horn, Gurley and Murrell.

Next Place of Meeting was fixed at the St. John's Church, in the Catawba charge, on Wednesday before the second Lord's Day in May, 1885, at 11 o'clock, A. M.

Friday night session was given to hearing an essay from Prof. Foil, on the Heidelberg Catechism, and short addresses on that and related matters by other members of Classis.

The order to continue the effort to gather from church records, county records, deeds, traditions, etc., all material toward a history of the Reformed church in North Carolina was continued. Some progress was reported.

The Committee on Statistics reported the following summary of the state of Classis: Congregations, 33; members, 2247; unconfirmed members, 1305; infant baptisms, 104; adult baptisms, 23; confirmed, 122; by certificate, 34; communicants, 1805; dismissed, 27; excommunicated, 1; names erased, 32; deaths, 35; Sunday schools, 19; Sunday-school scholars, 996; benevolent contributions, $496 90; contributions for congregational purposes, $3534.56.

The thanks of Classis were tendered to the pastor and people of Mount Hope for the generous hospitality afforded the members of Classis, also to the R. & D. R. R. Co, for fare at excursion rates. The Classis sessions were closed with an address by Rev. J. Ingold, hymn by Rev. T. Long, prayer by Rev. A. P. Horn, and the benediction by the pastor.

The attendance by the congregation on the sessions of Classis was remarkable from day to day, all seeming deeply interested in the doings of Classis. To the congregation it was a season of real social and spiritual enjoyment. On the Lord's day the congregation was immense—several hundred persons not being able to get seats in the large church. The entire business of Classis was done pleasantly and harmoniously—not one word or action occasioning regret. The duties laid on the churches are more than usual, and will tax the zeal and ability of pastor and people. May the good Lord whom we serve make this a year of marked prosperity. May the Spirit of God rest upon the churches, and may the work of his servants be blessed.

STATED CLERK.

N. B.—The Stated Clerk of Synod failed to "forward immediately" a copy of the Directory of Worship and the action of Synod, so it was not before Classis, and we must wait as patiently as we can under the infliction.

ANNUAL MEETING OF EAST PENNSYLVANIA CLASSIS.

The Classis of East Pennsylvania met in annual sessions in the Third Street Reformed church, Easton, Pennsylvania, Dr. T. C. Porter, pastor, on Friday, May 23d, at 7.30 o'clock, P.M. Rev. D. F. Brendle preached the opening or Classical sermon, based on St. Luke 24: 6–8.

After the sermon, Classis elected Rev. J. E. Freeman, of Weissport, Carbon county, Pa., as President for the ensuing year. Rev. T. O. Stem remains Stated Clerk, and was also subsequently re-elected Treasurer of Classis. A larger proportion than usual of members and delegated Elders was present at the opening of the session.

On Saturday the parochial reports were read, and these, with one accord, speak of the rich blessing of God as resting upon our pastors and charges in their efforts to build up the Zion of our Lord and Master.

Classis took favorable action on the several items referred to it by Synod, and assumed the amount apportioned for Home Missions. It has four Missions within its bounds, for which, under the general supervision and sanction of the Tri-Synodic Board, it apportioned the sum of $1125 for the present year. The Rev. W. D. C. Rodrock was commissioned to take charge of Tobyhanna and our interests in Smithfield township, Monroe county, Pa., and the sum of $100.00 was appropriated toward his support. The request of Licentiate H. K. Binkley to be commissioned as missionary to Pike and Wayne counties, without compensation, save only such support as the people voluntarily gave him, was granted. An example worthy of imitation.

The Bushkill Centre congregation was detached from the St. Peter's charge, and Rev. J. E. Smith appointed as supply for the same for one year. Rev. N. Z. Snyder was continued as supply of the Freemansburg congregation. Rev. Thos. C. Porter having resigned as pastor of the Third St. Reformed church, Easton, Pa., at the joint request of pastor and people the pastoral relation was dissolved, the same to go into effect on August 1st, 1884.

On the recommendation of Synod, an Executive Committee on Missions was appointed, the same to call an Annual Missionary Convention. Classis also directed that a Sunday-school Convention be held in the Reformed church at Centreville, Mt. Bethel, Pa., on Tuesday, September 16th, 1884, at 10 A.M.

Charles B. Stover, a graduate of Union Theological Seminary, New York, made application, and was examined and licensed, to preach the Gospel.

Rufus W. Miller, of Easton, Pa., was received under the care of Classis, as a theological student. He will pursue his studies at the Seminary at Lancaster, Pa. The other students under care of Classis are Wilson F. Mohr, George J. Lisberger and Sefellus E. Stoffiet, the two last-named being beneficiaries, receiving aid from Classis.

Rev. M. H. Mishler was dismissed to Zion's Classis, Synod of the Potomac.

Revs J. K. Loos, T. O. Stem and D. F. Brendle were re elected Trustees of the Allentown Female College. A report from Rev. W. E. Krebs, President of the Female College, was received, which shows the institution in a prosperous condition.

The following were elected as delegates to Synod to convene in the Reformed church in Pottstown, Montgomery county, Pa., during October next:

Primarii:—Revs. Thos. C. Porter, J. K. Loos, J. E. Smith, J. J. Crist. *Secundi*:—J. W. Mabry, T. O. Stem, T. A. Huber, A. R. Thompson.

Primarii Elders:—B. F. Kemmerer, Jacob Rader, Peter Laux, Joseph Laubach. *Secundi Elders*:—Geo. M. Heil, J. Hess, J. Messinger, Fred. Schaffer.

Classis will meet in annual session in St. John's (Arndt's) Reformed church, Northampton county, Pa., on Tuesday before Ascension day, 1885, at 10 o'clock, A.M.

Rev. Geo. H. Johnson, of Philadelphia, addressed Classis on the great claim of the cause of Missions in that city, in the Church at large, and bespoke the kindly interest of Classis in behalf of the "Reformed Church of the Strangers" in West Philadelphia. The Advisory members present from other Classes were Revs. A. J. G. Dubbs and T. N. Reber, of Lehigh Classis; Rev. N. Z. Snyder and Licentiate H. K. Binkley, of Tohickon Classis, and Dr. Theo. Appel, Superintendent of Missions, of Lancaster Classis.

The business of Classis was attended to with dispatch, and in a spirit becoming its character.

AID FOR THE JAPANESE STUDENT.

Since the last notice in the MESSENGER a few kind friends have sent in liberal contributions to this cause. In due time they will be acknowledged. We wish now to say that somewhat additional is required to meet the expenses of the year now closing. If a few more kind friends will send in only moderate contributions the want will be met. Contributions may still be sent to Dr. T. G. Apple, as during his absence arrangements have been made to receive them by order on a bank or by postal order, as heretofore, through power of attorney, in his name; or they may be sent to either Dr. Dubbs or Dr. Stahr.

T. G. A.

ENDOWMENT OF CATAWBA COLLEGE, NEWTON, N. C.

As is known, an effort is now being made to put this excellent Institution on a better footing, and give it the character of a full College, by raising an endowment sufficient to enable its Board of Trustees to enlarge its Faculty. Rev. J. C. Clapp, President of the College, is now canvassing the churches North for that purpose. The handing of a small sum of money in a modest and quiet way to the Professor by an individual visiting the General Synod, in session at Baltimore, Md., was, it appears, the first donation to the endowment fund of the College. Since then, the president informs us by letter, he has been prosecuting his agency in the charges in and around Littlestown, Adams county, Pa., and Taneytown and Silver Run, Carroll county, Md. Up to the 3d instant, that small sum has been increased to nearly $2000. The contributions thus far have been for the most part, we understand, unsolicited. In Taneytown the spirit of giving has been excited to such a pitch that the agent is hailed on the streets with offers of money. Mr. Amos Dutter, a substantial and energetic citizen of the above place, is the liberal donor of $1552, which, it is hoped, is the beginning of what will swell into a Dutter foundation of $20,000, from this large and substantial family, living in Littlestown and contiguous towns, and taking a deep interest in the welfare of the Reformed Church in North Carolina. The agent feels under many obligations to pastors Long, Kretzing, Ditman and Norris for the part they have taken in this auspicious and rare beginning in the work of endowing this Institution of the Church, and is grateful to them for their kind hospitality and valuable co-operation. We wish for the continued success of the agent, and trust that, through the liberality of the Church and the friends of education, he may return home at the end of his leave of absence with the whole amount secured.

ANNUAL COMMENCEMENT Of Franklin and Marshall College, Lancaster, Pa.

Order of Exercises.

Sunday, June 15th, at 10 A.M., Baccalaureate Sermon, by Rev. J. S. Stahr, Ph. D.

Monday, June 16th, 8 P.M., Concert by the Sophomore Class.

Tuesday, June 17th, 2 P.M., Meeting of the Board of Trustees. At 8 P.M., Address before the Literary Societies, by Col. A. K. McClure of Phila.

Wednesday, June 18th, 8 A.M., Society Reunions; 10 A.M., Alumni Meeting; 12½ P.M., Alumni Dinner; 2½ P.M., Class Day Exercises; 4 P.M., Laying of the Corner Stone of the "Daniel Scholl Observatory"; 8 P.M., Junior Oratorical Contest.

Thursday, June 19th, COMMENCEMENT, two Sessions, 9 A.M. and 2½ P.M.

Order for Excursion Tickets on the Pennsylvania and Reading railroads can be obtained by addressing Rev. J. H. Dubbs, D.D., Sec. of the Faculty.

COMMENCEMENT WEEK AT HEIDELBERG COLLEGE.

The commencement exercises of Heidelberg College, Tiffin, O., will begin on Sunday, June 15th, and will continue until Thursday evening, June 19th. All the friends of the institution should aim to attend these interesting exercises. The programme is in brief as follows:

Baccalaureate sermon by Rev. Dr. Williard, Sunday, June 15th.

Addresses before the Literary Societies, Monday, June 16th.

Meeting of the Board of Trustees, Tuesday, 10 A. M., June 17th.

Annual Meeting of the Alumni, Wednesday, 9 A. M., June 18th.

Class Day Exercises, Wednesday, 2 P. M., June 18th.

Alumni Addresses, Wednesday, 8 P. M., June 18th.

Commencement, Thursday, 9 A. M., June 19th.

President's Levee, Thursday evening, June 19th.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Lancaster, Pa.—Whitsunday was truly a day of rejoicing in St. Luke's Mission church at Lancaster. The chapel was tastefully arrayed with flowers as a festal garb. The house was filled with a devout and attentive congregation, every seat being occupied. The pastor, Rev. W. H. Lichliter, was assisted on the occasion by Dr. T. G. Apple, who preached the sermon. Before the sermon the pastor baptized and confirmed by far the largest class ever received into the mission church at one time. First came forward 4 adults to receive baptism. This service was followed by a class of 24 young persons, about equally divided between male and female, to be confirmed. Then following this the pastor announced the names of 4 persons who were received, 1 by certificate and 3 by renewal of profession, making in all 32 members received into the communion of this mission church.

This, we should say, marks an epoch in the history of this mission. It has thus far pretty much worked its own way, with very little help in the way of members from the other Reformed churches in Lancaster. Its main, if not its only, reliance has been on its flourishing Sunday-school, which has become so large that an addition to the chapel is required. The mission has had to labor and to wait patiently for the scholars to become of sufficient age for confirmation. Now at length the rich harvest is approaching. *Thirty two* additions at one communion! If we were to express a suggestion it would be that several responsible families, say one only from each of the other Reformed churches, now joining this mission church, would put it on a fair way of being self supporting, and in a few years a large and flourishing congregation. It will come to that at any rate. Why should it not now receive such timely help? May the faithful and patient pastor be blessed in his labors!

R.

Millersville Charge, Pa.—Rev. Jno. P. Stein, pastor. The spring communions were held in the three congregations constituting this charge—and were very largely attended. Catechization has been held in two of the congregations since New Year—namely, at Rohrerstown and Millersville—and 9 members were added to these two congregations by confirmation and 9 by certificate.

The Rohrerstown congregation has presented to the pastor the sum of $35, and the members of the Millersville congregation, since the pastor's family has come into their midst, have given an acceptable surprise in the form of a donation. The good people thus far have sought every opportunity to make the pastor feel at home and comfortable, since he has come with his family into their midst. The parsonage has been repainted, furnished with heating apparatus, so as to make the house convenient and comfortable. The rooms are neatly papered, and everything is made tidy and inviting. This charge, since the pastor has come into their midst, has paid about $90 for benevolence.

Kenton, O.—Church Dedication.—The Reformed church of this place had been destroyed by fire, caused by being in close proximity with the railroad. The loss thus sustained seemed, at one time, to threaten the very existence of the congregation. Besides this, the congregation was without a pastor. But He who has promised not to forsake His people has verified His promise. He gave courage and means to the little flock. A small church of brick, 42x32, is finished, in good style, the second temple, like wine made out of water, being better than the first. On the 18th of May the dedication took place, the Rev. Shaaf, of Fort Wayne, officiating in German, being assisted in the evening by a neighboring Presbyterian clergyman. May this, now shepherdless flock, soon find a pastor to go in and out before them, building up a flourishing congregation to the salvation of many. For "who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Grace Charge, N. C.—Owing to duties to his family, the Rev. A. P. Horn has felt himself constrained to resign the pastorate of Grace charge, North Carolina.

In accepting his resignation, whilst heartily approving the course of their pastor, the consistory gave expression to sincere regret at losing the services of one whose labors among them had been so signally blessed and so generally approved. Commending him as faithful and untiring in all his pastoral and ministerial duties, we pray for God's blessing upon him wherever he may be called upon to labor.

L. R. WHITENER, Sec. Consistory.
Newton, N. C., June 1, 1884.

Whitsunday at Manchester, Md.—Trinity Reformed Church, Manchester, Md., will henceforth look upon the Whitsunday of 1884 as an Ebenezer in its history. On this occasion its

Continued on Eighth Page.

DIRECTORY OF WORSHIP.

We are ready to fill orders for the *Directory of Worship*, which was presented by the Committee appointed by the General Synod, Tiffin, O., 1881, to the late General Synod held in Baltimore, Md., and approved and sent down by the Synod to the Classes for adoption or rejection. The price—as fixed by the Synod—is 60 cents per copy. On receipt of this amount, and 6 cents additional to pay postage (if to be sent by mail), all orders will be promptly filled.

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January 12, 1884.

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Rev. CHARLES G. FISHER,

Superintendent and Treasurer

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Miscellaneous.

CONSIDER THE LILIES.

They have no care:
They bend their heads before the storm,
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gaily as the birds that sing.

They do not toil:
Content with their allotted task
They do but grow, they do not ask
A richer lot, a higher sphere,
But in their loveliness appear
And grow and smile, and do their best,
And unto God they leave the rest.

They have no sin;
Their pure sweet faces they upraise;
And shrink not from the sun's bright gaze,
And if the earth should soil, the rain
Comes down to make them clean again,
And scented, beautiful and white,
They live their lives in God's dear sight.

They weep no tears;
No shadow dims their happiness,
They do but live the world to bless;
Enough have they of cloth of gold,
They lift their cups the dew to hold;
About them are the light and song,
And they are glad the whole day long.

God cares for them;
His love is over everyone,
He wills their good, His will be done!
He does neglect no single flower,
He makes them rich with sun and shower.
Their song of trust is sweet and clear—
And he that hath an ear may hear.

Selections.

When God sends one angel to afflict He sends many more to comfort.—*Chapin.*

Dews of the night are diamonds at morn; so the tears we weep here may be pearls in heaven.

He who sins against men may *fear* discovery; but he who sins against God is *sure* of it.—*Jones*

A hopeless person is deserted by himself; and he who forsakes himself, is soon forsaken by his friends and fortune.—*Berkley.*

Woe to us when the world favors us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven.—*Payson.*

God dwells in our hearts by faith, and Christ by His Spirit, and the Spirit by His purities; so that we are also cabinets of the mysterious Trinity.—*Jeremy Taylor.*

Science and Art.

The Duke of Marlborough has offered to let the National Gallery have twelve of the Blenheim pictures for $2,000,000. The Raphael and the Rubens "family picture" are included.

Railway and other car-wheels are now made of leather in France. Untanned buffalo skins are cut into strips, made into solid disks, and compressed by hydraulic power. They are noiseless, not subject to shocks, and are not easily fractured.

Gas engines from one-fourth horse power to eight hundred horse power are made. A sixteen horse power engine will consume one and one-fifth pounds of coal per horse power per hour, or about half the amount required for the most economical and largest steam engines.

Blotting-paper, saturated with a solution of oxalic acid and dried, will not only absorb the ink of a blot, but will remove the blot itself if the ink is unmixed with indigo or aniline color. It might be dangerous in removing signatures from important papers, but a trace of the writing will remain, and can be made legible by adding ferrocyanide of potassium or gallic acid.

Personal.

Walt Whitman is sixty-five years old.

Professor Huxley has been chosen president of the new British Marine Biological Society.

Father Hyacinthe recently spent a week in Chicago, the guest of Hon. E. W. Washburn.

Mr. Yan Phou Lee, a Chinese graduate of the Springfield High School, has joined the editorial staff of *Wide Awake.*

Mr. George I. Seney, in consideration of $350,000, has transferred to the Metropolitan National Bank 137 paintings.

Mr. Andrew Carnegie has erected a fine memorial window in the Abbey church, Dunfermline, at a cost of about £2,500.

The Jubilee Testimonial Fund for celebrating Mr. Spurgeon's fiftieth birthday has been inaugurated by a private meeting, at which a thousand guineas were subscribed as a nucleus.

Items of Interest.

Women now serve on juries in Washington Territory.

The total number of separate farms in the United States is 4,000,000, and their aggregate value is estimated at nineteen billion dollars.

Within the past twenty-one years the number of female doctors in the United States has increased, it is calculated, nearly 7000 per cent.

London has seventy-six guilds endowed by wealthy benefactors for the benefit of different trades, and their trust property alone yields an income of $1,000,000 annually.

Brazil, which is credited with producing nearly one half the world's supply of coffee, has now on exhibition at Boston, what is said to be the "most remarkable coffee exhibit ever made." It comprises about five hundred samples of coffee, representing the products of the same number of sub districts of Brazil.

Out of a population of 25,000,000 England sends 5000 students to her two universities; Scotland, with a population of 4,000,000 has 6500 university students; and Germany, with a population of 48,000,000 has 22 500 in her various universities. The New England States, with a population of 4,110,000, sends 4000 students to their eighteen colleges and universities.—*Harvard Crimson.*

Nothing better shows the progress of the race than the modern facilities for postal-communication, compared with the past. In the ancient world, among the Assyrians and Persians, stations were established a day's journey apart, and horsemen traveled with all possible dispatch from one to another. From the establishment of the Roman Empire down to the thirteenth century, couriers were employed for the quick transmission of dispatches. But the remarkable thing about this system was that the general public got no advantage in the way of communication, as it was only government dispatches which were allowed to be sent by these posts. The first courier system to transmit private letters was adopted in 1516. It is worthy of note that when the Spanish invaders entered Peru, in 1527, they found a postal-system in existence by which messages were transmitted by a corps of swift-footed runners. Our own postal system was organized in 1710. In 1758 Benjamin Franklin was Postmaster-General, and in 1760 he startled the country by running a postal wagon from Philadelphia through New York to Boston once a week. Since then the income of the postoffice has steadily increased, and the charges as steadily decreased. In 1816 letters sent under forty miles were charged eight cents, and over 500 miles twenty five cents. Now a half ounce letter is conveyed to any part of this vast country for two cents. At this rate there would be a large profit over the expense, were it not for the astonishingly low rate charged for newspapers and periodicals. The two cents a pound, which is the rate on printed matter, is only a fraction of the cost to the government, and the country makes a present to the newspaper proprietors of some $14,000,000 per annum. The next reform will doubtless be the increase of the weight allowed on each letter to one ounce—that is, the citizen would then be charged the same rate for his one-ounce letter as the publisher pays for his pound of printed matter.—*Demorest's Monthly.*

The dynamiters still seem to be at work with their murderous designs in England. An explosion occurred outside of the detective office in the Scotland Yard, London, at 9:35 o'clock, May 30. The corner of the building, which was composed of thick brick word, was blown off to a height of thirty feet, taking with it a portion of the side walls, and revealing an aperture fifteen feet wide. Many cartloads of debris lying around attest to the strength of the explosive. A brougham standing opposite the point of the explosion was wrecked and the coachman injured. A policeman was blown across the yard and, striking against a wall, was injured. Several other persons were injured by receiving cuts from glass, which flew in all directions. The explosive appears to have been placed in a urinal let into the wall at the rear of the large building occupied by the detectives. A sharp report was heard at 9:20 o'clock to-night outside the Junior Carlton Club-house in Pall Mall, resulting from a bomb thrown into the basement of the club-house at the back of St. James' Square. A cabman states that he saw a man light what was apparently a fuse and then run away. Immediately afterwards there was a report, followed by a volume of smoke. After an interval of a few seconds the cabman says another report occured between the Army Intelligence Department, which adjoins the Junior Carlton Club-house, and the Army and Navy Club-house, facing it on the opposite side of St. James' Square. The basement of the Carlton Club-house was shattered, and four female servants who were at work there were severely injured. The club-house was crowded with members at the time of the explosion. Several lights were extinguished. The lights throughout the entire building of the Army and Navy Club were extinguished and the windows blown in. Another explosion in Scotland Yard was averted by the failure of the fuse to burn. The police here found several cakes of dynamite in the vicinity. Nearly all the houses in St. James' Square suffered from the force of the concussion. A canister of unexploded dynamite has been found in Scotland Yard. The police authorities express the opinion that the attempts on the two locations were intended to be simultaneous. The individual who lighted the fuse in St. James' Square was pursued by an indignant and excited crowd, but managed to make his escape by jumping into a cab which had been in readiness, and which was lost sight of in the darkness of the night and the great confusion. The policeman and four others of those injured are pronounced in a precarious condition. Sixteen packets of dynamite, with fuse attached, were found at 10 30 to-night under the Nelson Monument in Trafalgar Square.

Mr. G. S. Griffith furnishes the following to the Baltimore *American* of May 31st, in regard to one of the most interesting schools in the land: "I have just returned from a most delightful visit to Virginia to attend the commencement of the Hampton Normal Agricultural Institute, which took place Thursday, May 22d. I also visited the Soldiers' Home in the same neighborhood, the Elizabeth County Jail at Hampton, and the city almshouse and jail at Norfolk. The Normal Agricultural Institute is beautifully situated on the James river. The buildings are fine and large, in a very healthy location, and seem to be supplied with all the necessary appliances for the prosecution of their important work. General S. C. Armstrong is the principal, and is particularly adapted for his office, as is also the efficient corps of teachers. We reached the institution about 9 o'clock in the morning in company with Dr. and Mrs. J. Cary Thomas, and were courteously received by the General, who invited us, together with other guests, to visit the different workshops, where we found the students engaged in printing, harnessmaking, shoemaking, tinning, tailoring, etc. We were much pleased with the skill displayed in their handiwork, which in some instances was really remarkable. The farm of six hundred acres connected with the institution is also cultivated by the pupils. In the afternoon at 2 o'clock the commencement exercises proper began in the new large gymnasium, which has the capacity of seating from 1,500 to 1,600, and was on this occasion crowded. Among the audience were some distinguished visitors from abroad, who occupied seats upon the platform with the board of trustees. The exercises were varied, and kept up with unceasing interest for three hours.

During the year they had 580 students; 450 were colored and 130 Indians of both sexes. The graduating class numbered thirty-seven. The exercises consisted in part of essays, speeches and music by the students and others. Talks by Indians were features of the occasion. Some of the essays were remarkably good, not only in regard to their composition, but the creditable manner in which they were delivered, which, in many cases, called forth the most hearty applause. The diplomas were presented by Dr. Strieby, of the board of trustees. The state superintendent of public schools, Mr. Fair, was present, and made a very interesting and complimentary address at the close of the exercises. Rev. H. B. Frizzell, the chaplain of the institute, spoke in the most commendable terms of the religious work among the Indians, as well as of that among the colored pupils, which has been attended with the most satisfactory results. The great object of this institution, which has been in operation for the past fourteen or fifteen years, is to prepare these people for useful, honest, industrious lives, by training both their hands and heads. It also prepares them to take charge of the schools for their own race throughout the South, as teachers there are in great demand.

Farm and Garden.

An Iowa butter maker says that the best butter color is a painful of corn meal mush, fed warm once a day, the cow being of the proper sort. He also adds that it will increase the milk and butter, as well as give a good color.

If your land is too heavy or rich to grow radishes well, says a correspondent, mix sand liberally with the soil in one part of the garden, and you may raise fine radishes. If your garden is too heavy or wet, draw on plenty of coal ashes or clear sand, mixing well with surface soil.

Cut to two eyes, and cut deeply into the potato, so as to get much of the white inside. If you want a few of the hills early, plant the cuts in boxes and let them sprout a quarter or half an inch. Then gently put them into the warm early hill and you will have very early potatoes.

The canvas back ducks of the Chesapeake derive their peculiar and delicate flavor from the wild celery on which they feed. An enterprising farmer has turned this fact to account, and for two weeks before killing his ducks for market he coops them and feeds them upon the tops and roots of garden celery.

Save a corner of the garden for a few aromatic herbs. They thrive nicely along the sunny side of the garden fence, and they will require a deep and fairly rich soil. Thyme, summer savory, and sage are great additions to many soups and stews. Cut them just before they bloom on a bright, sunny day. Tie them in bunches and hang up to dry.—*N. Y. Evangelist.*

A hog will live in a box that he can crawl into to get out of the snow, but a hog or any other animal that just lives is an expensive sort of a boarder for a man to keep. Six to seven months is long enough to make a nice piece of pork from any well-bred, weaned pig, and he who takes a year for it, is pretty sure to throw away three or four months' feeding material.—*Coleman's Rural Guide.*

Large farms usually mean large tax-bills, poor crops, poor horses and stock, broken-down farmers, sparsely settled districts, old and dilapidated farm buildings, poor fences, and things have a kind of run-down and worn out aspect all around. Small farms mean well tilled land, good crops, neat farm buildings, healthy and intelligent farmers, good roads, pleasant and thickly settled neighborhoods, plenty of good schools, good fences and well fed stock and signs of prosperity everywhere.

Broad Tires.—A writer says that a year's experience with broad wagon wheels is conclusive as to their value. A four inch tire will carry two tons over soft ground with greater ease to the team than a two-and-a-half inch tire will carry one ton. The wheels are not so much strained by stones and rough tracks on the road, and the road is not cut up, but on the contrary, is packed down and keeps smooth. The prevalent idea that the draught is increased by widening the tire, is altogether baseless; on the contrary, a wide tire reduces the draught. The extra cost of the tires is repaid many times over every year, in the extra work that can be done by a team.

Useful Hints and Recipes.

If a bedstead creaks at each movement of the sleeper, remove the slats and wrap the end of each in old newspaper. This will prove a complete silencer.

Cold boiled ham may be served for tea in this way: Grate it on a coarse grater, line a platter with crisp lettuce leaves, and heap the grated ham in the centre.

A good and quick way to test jelly to see if it is done is to drop a little in a glass of cold water—ice water, if possible; if it falls to the bottom immediately the jelly is done.

Before using new earthenware place in a boiler with cold water, and heat gradually till it boils; then let it remain until the water is cold. It will not be liable to crack if treated in this manner.

Salsify.—An appetizing way to cook salsify is to parboil it in a little salted water, then cut it, if the roots be large, in slices, and if small, in two parts; dip in beaten egg and very fine bread crumbs, and fry in boiling lard.

Lace and Madras curtains are admirable for windows, because they are transparent from within and pleasant to view from without. Flowers beautify a window, and at the same time may be made to form a screen against intrusive observation.

A nice drink for an invalid is made by beating a tablespoonful of currant jelly with the white of an egg and a little sugar. When it is thoroughly beaten pour over it half a teacupful of boiling water. If ice cold water is allowed it may be used instead of hot water.

If the cook has a little pie crust or even a little of her best puff paste left after making pies let her use it in this way: Line some patty pans with it, bake it, then put a spoonful of jelly or jam into each one, and pour enough boiled custard over each to fill it. If a patty pan pie is an instrument of happiness to the children let it not be despised.

A very pretty pocket or case to lay upon the bed, which is intended to hold the night dress, is made of white canvass or momie cloth, or even of fine white crash; trim it all around with white lace. Work an initial on the lid in white or color. This may serve other purposes also by the addition of a handle of ribbon, or a flat band of the material of which the bag is made. It can be hung on the wall, and into this can be put soiled collars and handkerchiefs.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Margie's Mission. By Marie Oliver, Author of "Ruby Hamilton," "Old and New Friends," "Seba's Discipline," etc., etc. Boston: D. Lothrop & Co., Franklin street. Paper, illustrated, pp. 404.

This is the June contribution to the Young Folks' Library, a Monthly Publication of Choice Literature. The work is issued at the low price of 25 cents a number and $3.00 a year. The author is well known not only for her skill as a writer, but for the good safe lesson she teaches.

Wesley and Early Methodism: An Historical Text Book for Church Lyceums and General Students, by Angela K. Davis. New York: Philips and Hunt. Cincinnati: Walden & Stowe. 1884. Pp. 142.

Some one has said that the best preaching is that which best accomplishes the end for which preaching is designed, and the same truism may be applied to any thing else. That is the best book which accomplishes the purpose for which it was written; and, judged by that rule, the little volume before us will gain for itself a place far above many of greater pretensions. The object of the work is to acquaint the people with the life of John Wesley and the history of Methodism, including its doctrines and usages. The main facts bearing upon this general subject are condensed from larger works, and questions are appended, so that it will prove to be a convenient hand-book. We would not be surprised to hear that it has attained a large circulation.

Chinese Gordon. By Archibald Forbes. Published in Funk & Wagnalls' (10 and 12 Dey Street, N. Y.) Standard Library. Paper, 15 cents.

No man of our times whose life furnishes better material for an inspiring, instructive and permanently valuable biography, than that furnished by "Chinese" Gordon's. And it is doubtful if any man living is better fitted to measure his exploits, appreciate the difficulties he has encountered, and the wide-reaching results of his fascinating career, than is the famous war correspondent who has given us this narrative. It is a book that needs no advertising. No one can afford to miss it. The recent events in the Soudan, though of especial interest just now, form but one of many heroic episodes in the life of this daring man of action, who, amid all his seemingly miraculous achievements, has retained the modesty of a school-girl and the sincere piety of a saint of old. This account follows him down to his recent entry into Khartoum. It is written in a clear, lively manner, and in rare good taste.

Littell's Living Age. June 7, 1884. Contents: Cardinal Newman, Contemporary Review; The Baby's Grandmother, part XIII, Blackwood's Magazine; The Mad Czar, Temple Bar; An Episode of Circle Valley, Macmillan's Magazine; The Courts of Three Presidents: Thiers, MacMahon, Grevy, Temple Bar; In a Great Town Hospital, Macmillan's Magazine; "John Bull et son Isle" in the Sixteenth Century, Spectator; The Juggernaut, Peoples of the World; Irish Love and Laughter, Spectator; The Sources of the Jordan, Quiver; and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The Nineteenth Century: A Monthly Review, edited by James Knowles. May, 1884. Contents: The Spoliation of India, III: Rackrenting the Land and the Water, by J. Seymour Kay; Colour, Space and Music for the People, by Octavia Hill; The Forthcoming Arab Race at Newmarket, by Wilfrid Seawen Blunt; Wordsworth and Byron (concluded), by Algernon Chas. Swinburne; Apparitions, by E. Gurney, and F. W. H. Myers; The Mahdi, by C. E. Stern; A Voyage in the "Sunbeam" (with a Chart), by Sir Thomas Brassey, M. P.; "Sanitary Aid," by Rosalind Marryat; Frederick Denison Maurice, by J. Henry Shorthouse; Australia and the Imperial Connection, by Sir Henry Parkes, K. C. M. G.; The Colonies of France, by C. B. Norman. Philadelphia; Leonard Scott Publishing Company, 1104 Walnut Street. 40 cents a copy; $4.50 a year.

Married.

At Littlestown, Pa., Feb. 24, 1884, by the Rev. D. N. Dittmair, Alfred Slonaker to Mrs. S. L. Hoover, both of Gettysburg, Pa.

By the same, at the bride's home, May 29, 1884, Willard Henry Wilt to Miss Sallie J. King, the former of Littlestown, Pa., the latter of its vicinity.

At the Reformed parsonage, in Ringtown, by Rev. W. B. Sandoe, May 31st, Mr. Frank Gilbert, of Union township, Schuylkill county, Pa., to Mary A. Stehly, of Shenandoah, Schuylkill county, Pa.

At the residence of the bride's parents, on June 4, 1884, by the Rev. R. C. Bowling, Prof. S. G. Smith, of Kittanning, Pa., to Miss Minnie C. Laughner, of Mariasville, Venanago Co., Pa.

Obituaries.

Memoriam.

The announcement of the death of Father Wildasin came to Wilton like an earthquake shock, and in a few moments the entire town was veiled in sadness. Pages might be written to do honor to this excellent and venerable man, but we must be content with a brief outline of his life.

Samuel Wildaisin was born in York county, Pa., on the 1st day of January, 1815. Educated by Christian parents he grew up into manhood honored and respected by all who knew him. He acquired quite early in life habits of industry and frugality, by means of which he was enabled to gather for himself and family every comfort of life. He was early impressed with the greatness of honest and holy living, which was a characteristic of his entire life.

At about the age of 23 he left his father's house in Pennsylvania for Ohio, making the journey on foot. After about one and one-half years he returned to his home on horseback. He tried to labor in the harvest field for his father, but the sun was too hot for him, as he had been working in-doors while in Ohio. He then sought other employment in Maryland, where he met Miss Catherine Manche, and in 1841 they were married. He lived with his wife near Hanover, Pa., until 1850, when he moved to Iowa. For two years he rented, during which time he entered the farms south of Wilton, now owned by his two sons. In the spring of 1857 he moved to Wilton, and lived in town until the fall of 1859, when he again moved to his farms. In the spring of 1859 while living in Wilton, he with several others started on a pleasure trip to Pike's Peak by team, but after having gone about six hundred miles they became discouraged and returned. He then lived on his farm until 1880, when he again moved to Wilton, where he has ever since resided.

In his life he wielded a mighty arm of influence both in the Church and in the State. He made no loud, noisy professions, nor any pretensions to greatness, yet he was great, for he had a great heart, and was honored and respected for his noble life, the living example of true greatness. He held positions of honor and trust in public life, and was always held in the greatest esteem by those with whom he was associated in business. He was President of the Union Bank of Wilton since its organization, and in its business his judgment was always honored and respected. He was a man of considerable wealth, and with his big purse he had a big heart, and gave liberally to every object of worth that demanded his attention, and especially to the church to which he belonged, and which he loved and honored.

As a Christian his faith could not be impeached, nor his character assailed, for he displayed the qualities of true manhood in all his walks in life, and lived to adorn the religion he professed and practised. He was confirmed in his 19th year in the Lutheran Church, but some years after he moved to Iowa he united with the Reformed Church of Wilton, where he has held his membership ever since, and a noble hero has he been. We all looked to him for counsel and advice. He represented the Reformed Church of Wilton at all the judicatories of the Church, and was always honored for his good manners and sound judgment. He only missed two of its annual meetings in the last 17 years.

On the last day of April he and his good wife started to Hanover, Pa. He was a delegate to the General Synod of the Reformed Church which met at Baltimore, Md., and was in attendance upon that body. But while there he did not feel as well as usual, and took his leave before its close, and went to Hanover, where he had left his wife with friends. He was not bedfast at any time, and on Sunday, May 18th, at his hour for retiring, was feeling quite well. At about two o'clock on Monday morning his wife perceiving his illness asked him whether he was sick, when he said he was not. When asked whether he wished to see his brother, he said, "No, I would rather sleep." These were his last words, and in a very few moments he slept the sleep of death. He died at 2:45 o'clock, Monday morning, May 19, 1884, near Hanover, at his brother's house, only a few rods from the home of his birth, and the home of his father's birth and death, aged 69 years, 4 months and 18 days.

After appropriate religious services, his remains were brought to Wilton for interment. Owing to decomposition his remains were deposited in the cemetery on the evening of their arrival.

Appropriate funeral services were held in the Reformed Church on Thursday afternoon, Rev. D. S. Fouse, of Lisbon, Iowa, preaching the sermon, followed by Rev. E. P. Smith, of the Congregational Church, and the writer, who read a brief history, with a few remarks.

We have lost a veteran from our ranks. A true standard bearer of the cross. When we repair to the sanctuary, his accustomed place will be vacant. His friendly counsel and advice can no more be sought; his words of kindness will no more fall upon our ears as we walk to and fro about our accustomed duties; his ears are deaf to every entreaty, and his lips move not to cheer the home with kind and loving words. He is dead, and peace be to his ashes while he sleeps forever in the arms of his Redeemer.

He leaves an aged and bereaved widow, two daughters and three sons, two brothers and three sisters, with twelve grandchildren, and a host of near and dear friends to mourn his departure. The loss of Father Wildasin is not felt more than it is in the church of which he was a faithful member, and of which he was one of the pillars. All who mourn his loss are commended to God, who is the source of comfort, and by whose providence he was removed.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

Wilton, Iowa. S. L. R.

Died.—Miss Lizzie Whitmore departed this life May 19th, 1884, in the 26th year of her age, at the residence of her sister, Mrs. Elizah Tabler, near Martinsburg, W. Va.

Miss Lizzie was a long and patient sufferer. Her illness was a long and severe one. Through all her years she witnessed a faithful, devoted, Christian life, and now that she has entered into rest, her works do follow her. In her life as a dutiful daughter, as a loving, inspiring and helpful sister, especially to her four brothers in the work of the ministry, as a true friend and as a faithful and zealous member of the Church, as well as in her patient suffering, she accomplished a work worthy the Christian name, lasting for good, and left an example deserving to be both admired and followed. Active in doing, patient in suffering, for love's sake, she became Christ-like. And are the saints of God who endure in Christ's name perfected through suffering, as their Master, then, indeed, was her attainment thereunto of no small degree. Blessed be the name of the Lord for her patient enduring, her peaceful end, and the goodly example she has left us. Her body we laid in the beautiful cemetery at Martinsburg, on the evening of the 20th, close by where rests that of her brother, Rev. David Whitmore. The funeral services were conducted by her pastor, assisted by Rev. W. C. B. Shulenberger.

J. A. H.

Died.—In her home at St. Thomas, Pa., May 9, 1884, Mrs. Elizabeth Hassler, wife of the late Daniel Hassler, aged 91 years, 8 months and 20 days.

This aged mother peacefully fell asleep in the Lord after a long life in the service of the Master. Attending catechetical instruction from her thirteenth until her sixteenth year, when she yielded herself to her Lord by the rite of confirmation, as a member of the Reformed Church, and thus almost for seventy five years she was an active member, loving the services and sacraments of God's house.

Though her bodily frame was weakening under the burden of almost a century of years, the powers of her mind and spirit were extraordinarily vigorous and clear. She was in the unimpaired enjoyment of all her senses to the time of her death. Her memory was like a rich treasury stored with much solid and instructive material from the earliest impressions of her girlhood's times and days.

She raised a large family to the honor of her God, for which, in her last declining days, she often sent her prayers to Heaven in the intercessory prayer of the Lord. Taking an interest in the welfare of every one, all knew her "but to love her." She is missed not only by a loving family of sons and daughters, but by a large circle of friends, and many families of children's children. Peace to her ashes. J. A. W.

Died.—In Waynesboro, Pa., on the 30th of May, Mr. Lewis Rhea, in the 73d year of his age.

Acknowledgments.

Beneficiary Education.

Receipts during May.

New Bloomfield chg, per Tr of Carlisle Cl,			$10 00
Hagerstown chg, per Tr of Md Classis,			36 29
Clearspring charge,	"	"	24 00
Jefferson charge,	"	"	12 26
Mount Pleasant chg,	"	"	10 00
Manor charge,	"	"	8 69
Glade chg (special),	"	"	16 00
Amount,			$117 24

Wm. M. Deatrick, Treas.
Board of Education.
Mercersburg, Pa., June 2, 1884.

Home Missions.

Rev H Leiser, $117 00. Rev E J Fogel, 165 00. Rev F W Kremer, 229 00. Rev J H Hartman, 15 00. Rev Eli Keller, 116 00. Rev G W Stibbitz, 8 00. Rev A G Dole, 15 00. Rev W A Helfrich, 102 82. Rev J W Mabry, 65 68. Rev M L Fritch, 12 74. Rev H T Spangler, 29 25. Rev W H Herbert, 15 00. Rev F F Bahner, 5 00. Rev Geo Wolff, 75 00. Amount, $970 88.

F. W. Kremer, Treasurer.

Beneficiary Education.

From S School 1st Church, Lebanon,	$85 00
Female Benevolent Soc, 1st Ch, Lebanon,	15 00
Rev J H Shuford, Astoria, Illinois,	3 00
Amount,	$103 00

F. W. Kremer, Treasurer.

Religious Intelligence.

At Home.

A Swedish Methodist Episcopal Church has been organized in Austin, Texas, with 180 members.

The Evangelical Lutheran Ministerium of Pennsylvania and adjacent states is holding its 137th annual meeting in Reading.

The Hackettstown Methodist Church is disciplining one of its members, who is also a councilman, for voting for saloon licenses.

The *Christian Advocate* estimates the Methodist population (not church membership) throughout the world at about twenty millions. The lay members of all the Methodist bodies, missions included, it places at 4 986,756, with 32 200 itinerant ministers, and 88 993 local preachers.

Very Reverend S. G. Hatherly, protopresbyter of the Archdiocese of the Greek Church of Constantinople, lately held services in this city at the office of A. H. Lennox, the Greek Consul, on Second street, below Chestnut. It is the first time in many years that the services of the Greek Church have been held in this city. Vespers were recited on Saturday and mass was celebrated last Sunday morning from 7 to 11 o'clock. On both occasions the celebrant was attired in robes of Oriental magnificence.

The Protestant Episcopal Convention of the Diocese of Maryland on the 30th ult. adjourned until October, having found it impossible after two days' balloting, to elect a Bishop. The last ballot taken—the thirteenth of the session—resulted as follows: Dr. Leeds, 71 votes; Bishop Elliott, 35; Dr. Eccleston, 18; scattering, 13. A resolution was offered changing the canon of the Church which requires a two-thirds vote to elect a Bishop. After a long debate its further consideration was postponed until the second Wednesday in October, when the Convention will reassemble.

The Bishops have selected the following as their residences from the cities appointed by the General Conference: Bishop Simpson, Philadelphia; Bishop Bowman, St. Louis; Bishop Harris, New York; Bishop Foster, Boston; Bishop Wiley, Cincinnati; Bishop Merrill, Chicago; Bishop Andrews, Washington; Bishop Warren changes from Atlanta, Ga., to Denver; Bishop Foss, Minneapolis; Bishop Hirst, Buffalo; Bishop Fowler, San Francisco; Bishop Ninde, Topeka; Bishop Walden, Chattanooga, and Bishop Mallalieu has not decided whether he will select New Orleans or Austin.

Queen Victoria, as Empress of India, rules over more Mohammedan subjects than does the Sultan of Turkey, and the Mohammedans in India are only one to four of the Hindoos. For the transformation of this body of people she has numerous and powerful agencies at work. From a report just published it appears that the London Tract Society alone expends over $20,000 on India. In thirty-three of the native languages it has published as many as one hundred million copies of five thousand different works, and, to judge from the report, it has not done so in vain. In 1851 there were about one hundred thousand native Christians in India. In 1861 there were two hundred thousand. In 1871 there were three hundred thousand. In 1881 the number had reached five hundred and thirty thousand.

The Methodist Conference has cost over $50,000, of which amount the Methodists of this city and the Philadelphia Conference have paid about $20,000 in cash. The traveling expenses of the delegates have reached nearly $25,000. The cost for the transportation of the California delegates has been over $2200, of which amount the two Conferences in that State paid but $353. The Philadelphia Conference, the expense of whose delegates was but $66, paid into the expense fund $1143, the largest amount paid by any Conference in the Church. The expense of bringing the delegates from Northern India was $1024. The large amount—about $18,000—paid by Philadelphia Methodists has been for rent of the hall, and the entertainment of delegates. Counting in the cost to private families, who have entertained many delegates, not less than $25 000 has been paid directly and indirectly by the Methodists here in providing for the Conference and taking care of its delegates.

Abroad.

Count Frederick William, Prince of Hanau, abjured the Lutheran faith last Thursday and professed Catholicism at the St. Augustin Church in Paris.

The Jubilee Fund of the Congregationalists of Great Britain now exceeds $1,525,000, of which sum the Welsh churches have contributed $125,000 in two years.

The daughter of the Rev. Dr. Wheeler, of the Methodist Mission in West China, writes that the opening for work are marvellous in that province, and that for months they were overwhelmed with calls from women, sometimes a hundred in an afternoon.

The Chalmers Territorial Free Church, which has been erected in West Port, Edinburgh, has been opened. The building is a spacious one, the church being seated for 1,000, while underneath is a hall which accommodates 300. The cost of erection has been a little over £8,000.

The Free Church of Geneva has divided into two parts, the Independent Church of the Pelisserie, preserving the ancient confession of faith intact, and the Evangelical Church of Geneva, adopting a revised and abbreviated form of it. The differences rather relate to methods of worship and forms of church government than to matters of doctrine.

The missionaries of Constantinople have issued a brief statement of Christian truth designed to arrest the attention of Moslem readers while exposing the gross historical errors of the recent attack on Christianity as condemned by its history. The statement is being published in the paper in which the attack originally appeared; and the statement of the Christians, with frantic efforts of the editor to cover up his blunders, is attracting wide attention in Moslem circles.

The Old German Baptist Brethren, sometimes called the Old Order of Brethren of the Dunker Church, held their general annual conference near Union Bridge, Md., June 3. A large barn, with a canvas-covered extension, was prepared for the conference. A tent was also erected for feeding the multitude, seating 500 at a meal. About a ton of beef and a ton of bread were served, two meals a day being given. Ten states or more were represented, and about 100 delegates were present.

A conference of the different branches of the Methodist Church in China is to be held in Shanghai. The unification of methods of labor and co-operation wherever practicable; the efficiency of the itinerancy, class-meetings, etc., in China; the preparation and publication of Methodist literature, with the final object of the formation of one Methodist Church in China, with the uniform rendering of Methodist nomenclature, form some of the interesting subjects which will be discussed. Delegates from the different Missions will be sent.

Bishop Benjamin Bosworth Smith, of Kentucky, died, last week, in the ninetieth year of his age, after having been a bishop in the Protestant Episcopal Church for fifty-two years, and presiding bishop for six years. He was consecrated four years before the death of William White, the second in the line of American bishops, who was consecrated in 1787, three years after Seabury. Bishop Smith was a devout New Churchman, of broad sympathies with non Episcopal Christians, and possessed of a lovely character. He has had an assistant since 1866.

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First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10 30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church, Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10 30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

St. John's Mission. Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P.M. Sunday school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg. Pastor, Rev. W J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel. Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

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I have examined samples of "Cleveland's Superior Baking Powder," manufactured at Albany, N. Y., and "Royal Baking Powder," both purchased by myself in this city, and I find they contain:

"Cleveland's Baking Powder."

Cream of Tartar
Bicarbonate of Soda
Flour

Available carbonic acid gas 12.61 per cent., equivalent to 118.2 cubic inches of gas per oz. of Powder.

"Royal Baking Powder."

Cream of Tartar
Bicarbonate of Soda
Carbonate of Ammonia
Tartaric Acid
Starch

Available carbonic acid gas 12.40 per cent., equivalent to 116 2 cubic inches of gas per oz. of Powder.

Ammonia gas 0.43 per cent., equivalent to 10.4 cubic inches per oz. of Powder.

Note—The Tartaric Acid was doubtless introduced as free acid, but subsequently combined with ammonia, and exists in the Powder as a Tartrate of Ammonia.

E. G. LOVE, Ph. D.

NEW YORK, Jan'y 17th, 1881.

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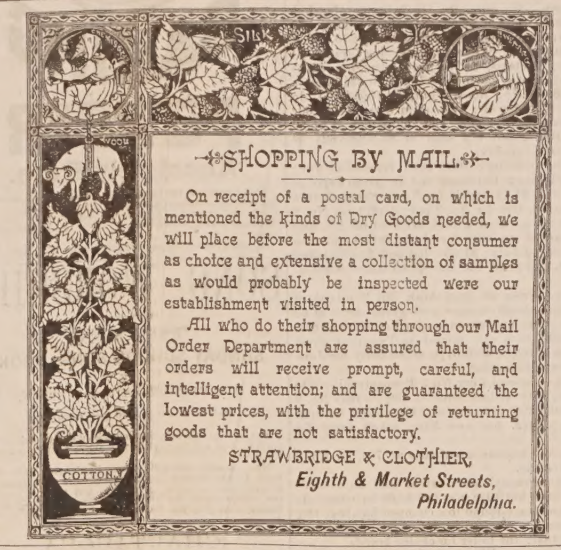

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TIME TABLE.—MAY 21st, 1883.

Stations. UP TRAINS.	N. Y. Exp.	Acc'm Train	South'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	4 25
" Philadelphia	11 20	4 30	7 40	11 06	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg	3 15	7 35	11 30	4 06	6 30	8 55
" Mechanicsb'g	3 38	8 04	11 50	4 30	7 00	9 20
" Carlisle	4 00	8 30	12 10	4 55	7 28	9 43
" Newville	4 23	8 55	12 30	5 20	.....	10 06
" Shippensburg	4 44	9 19	12 50	5 45	.....	10 32
Ar. Chambersb'g	5 07	9 45	1 08	6 08	.....	10 55
Lv. Chambersb'g	5 12	9 50	1 10	6 12	.....	P. M.
" Greencastle	5 35	10 14	1 30	6 35	.....	
Ar. Hagerstown	6 00	10 40	1 50	7 00	.....	A. M.†
Lv. Hagerstown	A. M.	10 45	2 00	7 05	.....	6 05
Ar. Martinsburg	DAILY	11 30	2 20	7 50	.....	6 20
		A. M.	P. M.	P. M.		6 45

* On Saturdays this train will leave Harrisburg at 5 30 P. M.

† Monday Morning Accommodation.

Stations. DOWN TRAINS	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Day Exp.	Mail Exp.	N. Y. Exp.
		P. M.	A. M.		P. M.	
Lv. Martinsburg	.....	8 00	7 00	DAILY	3 00	DAILY
Ar. Hagerstown	.....	8 50	7 54	P. M.	3 48	P. M.
Lv. Hagerstown	.....	P. M.	8 00	1 35	3 55	9 05
" Greencastle	.....	.....	8 26	1 58	4 23	9 35
Ar. Chambersb'g	A. M.	.....	8 50	2 17	4 50	9 45
Lv. Chambersb'g	4 30	Carl.	8 55	2 20	4 55	9 50
" Shippensburg	5 53	Acc'n	9 19	2 40	5 21	10 10
" Newville	5 15	A. M.	9 42	3 00	5 46	10 30
" Carlisle	5 42	7 30	10 08	3 20	6 15	10 50
" Mechanicsb'g	6 06	7 57	10 33	3 42	6 45	11 10
Ar. Harrisburg	6 35	8 30	11 00	4 05	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25	.....	3 55
" Baltimore	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 50	4 15	Lve	Chambersburg Arr	8 45	3 55
10 03	4 35	"	Marion "	8 30	3 30
11 20	5 15	"	Mercersburg "	7 45	2 10
12 00	5 37	"	Loudon "	7 20	1 30
12 15	5 45	Arr	Richmond "	7 10	1 16
P. M.	P. M.			A. M.	P. M.

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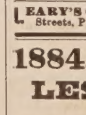

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history. On this occasion its newly-repaired church was set apart to the worship of the Triune God. The present structure was erected during the pastorate of Rev. J. W. Hoffmeier. During the turbulent period of the war, and the unsettled state of affairs in after years, a comparatively small debt remaining on the property in the beginning had accumulated until it had reached about five thousand dollars at the beginning of the pastorate of Rev. William Rupp, seven years ago. In addition to this discouraging state of affairs, a violent storm so damaged the steeple some years ago that it had to be taken down. So unpromising, indeed, was the outlook that not a few of the members had given up all hope of a brighter future. The time of reaction came, however, in due time. The Lord lifted up the hearts and strengthened the hands of pastor and people, and by systematic and persistent efforts, under God's blessing, the last dollar of the debt was paid about two years ago. It only remained to repair the damaged building. This was done during the past year at a cost of twelve hundred dollars. A neat spire has been erected, the walls re-frescoed and all the wood work repainted. So that this house of God is now as substantial as when first erected and more beautiful.

Preparatory and confirmation services were held on Saturday afternoon, on which occasion nine young persons were confirmed. Several persons were also received by letter. The consecratory and communion services were held on Sunday morning, at which about 220 members communed, and most of a balance of $400 remaining on the cost for repairs was contributed by the large congregation present. There was also a service on Sunday evening. Rev. E. V. Gerhart, of Lancaster, Pa., and J. G. Noss, of Silver Run, Md., assisted the pastor at these services.

The pastor and people of Trinity church are to be congratulated upon this bright outcome after so long a period of dark prospects. Bro. Rupp's ability and faithfulness in doctrine and his activity in the general work of his pastorate have already borne much fruit and give promise of a still richer harvest in the future. Soli Deo laus. N.

Elk Lick, Pa.—Communion services were held at Salisbury, Somerset county, Pa. It was the largest communion ever held in the church. There were 23 confirmed and 14 added by renewal of faith and certificate—thus adding in all 37 members to this congregation.

Jefferson, York county, Pa.—The new pastor of this charge, Rev. F. A. Guth, and wife, reached their field of labor on the 20th ult. They are already making many friends, and there is a promise of great usefulness before the new pastor in this field.

Dayton, O.—Rev. D. Winters, D. D., held communion services on Whitsunday at Mount Zion church. Nine additions were made to the church by adult baptism and confirmation.

North Wales, Pa.—At the Communion Services held on the 8th inst. at North Wales, Rev. J. D. Detrick, pastor, during the meeting of the Philadelphia Classis, one addition by certificate was made to the congregation. A large number were in attendance, and much interest was manifested.

Philadelphia, Pa., *Christ Church*, Rev. J. Crawford, pastor. The Holy Communion was celebrated in this church on Trinity Sunday. One was added to the membership by certificate. The services were largely attended and, no doubt, proved interesting and profitable to all present. In the evening a service was held by the Sunday-school appropriate to the day. The school was out in full force and a large number of the congregation and visitors were present. An interesting and appropriate programme was followed. The music, under the leadership of Dr. A. S. Gerhard, with Mr. Geo. F. Gelbach at the organ, was well rendered, the children and the choir of the Sunday-school evincing pains-taking and competent training. The pulpit and altar were filled with emblems, made of choice flowers, such as the Two Tables of the Law, the Cross, the Dove, the Ship, and the Triangle. The occasion was one of great interest to all connected with it, and they have great reason to feel greatly encouraged.

Fairfield, Pa.—Rev. H. H. Sangree, son of Rev. M. H. Sangree, has accepted a call to become pastor of the charge composed of the Fairfield, McKnightstown, and Cashtown congregations, all of which are in Adams county, Pa.

Emlenton, Pa.—At the recent communion services held in the several congregations of the Emlenton charge, Rev. R. C. Bowling, pastor, 22 persons were added to the church.

Shippensburg, Pa.—In addition to those pastors mentioned who preached sermons on the Sunday preceding Decoration Day in the presence of Posts of the G. A. R., we would mention Rev. J. B. Shontz, of Shippensburg, Pa.

Lancaster, Pa.—The communion held in the First Reformed church, on Sunday morning, June 1st, was, perhaps, the largest that ever took place in that church. The pulpit and altar were decked with flowers. The pastor, Rev. J. A. Peters, officiated. In the afternoon the sacrament of baptism was administered. In the evening a sermon was preached by Rev. J. David Miller, of Martinsburg, Va., from the text, "There is therefore no condemnation to those that believe in Christ Jesus."

Hamilton, Monroe county, Pa.—On the first Sunday in May the Lord's Supper was observed in the Hamilton church, of which Rev. Geo. W. Kerschner is the pastor. He was assisted by Rev. M. A. Smith, of Nazareth, who preached the communion sermon. The services were largely attended and a more than usual number communed. On Saturday previous Rev. Kerschner confirmed a class of 35, the largest class for years; among them were several heads of families. The class was publicly examined in the presence of the congregation, and their answers to the questions of the catechism showed that they had been faithfully instructed by their pastor. The Hamilton congregation had suffered from frequent changes of pastors and vacancies in the pulpit; but new life and spirit seem to be infused into its members again, and the prospects for the future are very encouraging.

The new church at Stroudsburg, of which Rev. Kerschner is also pastor, makes a very fine appearance; it is expected that it will be ready for dedication by August.

Clerical Register.

The P. O. address of Rev. G. C. Gerlach, a recent graduate of the Theological Seminary at Tiffin, O., is Kentland, Ind.

The P. O. address of Rev. J. Cal. Leinbach, will hereafter be Sunbury, instead of Riegelsville, Pa.

The P. O. address of Rev. E. D. Wettach is changed from Reedsburg, O., to Fout, Chester county, Pa.

MEETINGS OF THE CLASSES.

Synod of United States.

Lebanon—Orphans' Home, Womelsdorf, Berks Co., Pa., June 12, 1884.

Synod of Potomac.

Maryland—Clearspring, Washington Co., Md., June 11, 1884.

Portland-Oregon—Near Oak Point, Cowlitz Co., Wash. Ter., June 12, 1884.

San Francisco—

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, June 9, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family $4.50@4.75, chiefly $4.50@4.62; Western winter low grades, $4@4.50; do clears, $4.75@5.40; straights, $5.25@5.75; winter patent, $5.75@6.50; Minnesota clear, $4@4.75; do straight, $4.75@5.50; do patent, $5.75@6.50; Wisconsin clear, $4@4.50; do straight, $4.50@5, and do patent at $5.50@6. Rye Flour was dull at $3.50@3.62½ ₱ barrel, as to quality.

WHEAT.—Sales of 600 bush rejected at 75c.; 600 bush No. 2 Delaware red in grain depot at $1.10, with $1.13 quoted for No. 1 Pennsylvania in elevator; 94c. for No. 2 red; 1200 bush No. 2 red in elevator at $1.03½, with $1.03 bid and $1.04 asked on call for June; $1.04 bid and $1.04½ asked July; $1.03½ bid and $1.03⅞ asked August, and $1.04 bid and $1.05 asked September.

CORN.—Sales of 3000 bush No. 3 mixed in Twentieth street elevator and grain depot at 60@60½c.; 600 bush steamer mixed on track at 61c. and 1800 bush sail mixed in Twentieth street elevator at 62½c., with 61½c. asked early for June do in export elevator.

OATS.—Sales of 1 car No. 3 Pennsylvania white at 39½c., with sellers later at 39c.; 3 cars No. 2 do at 40@39¾c., closing at 39½c. asked, without buyers; 39½c. bid and 39¾c. asked early for June.

RYE.—We quote nominally at 70c. for No. 2 Pennsylvania.

EGGS.—Pennsylvania extras sold in a small way at 20c., but 19½c. was full high for wholesale trade, and some round lots changed hands at 19c. at the mark Western fresh arrivals were quoted at 18@18½c., the latter for choice brands.

PROVISIONS.—We quote Mess Pork at $18@18 50; shoulders in salt, 7@7¼c.; do smoked, 7¾@8c.; pickled shoulders, 7¾@8c.; do smoked, 9@9½c.; breakfast bacon, 10@10½c. Loose Butchers' Lard, 7¼@8c.; prime steam do, $8.37½; city refined do, 9@9½c.; Beef Hams, $29@30; Dried Beef, 18@19c.; Sweet pickled hams, 11½@12¾c., as to average; smoked hams, 14@15c., as to average. City family beef, $14@14.50. City Tallow in hogsheads, 6⅜@6½c.

POULTRY.—We quote live old hens at 13c.; mixed lots, 12@12½c.; roosters, 7@8c., and live spring chickens at 20@25c. Dressed Chickens—Extra at 16@17c.; do fowls, Pennsylvania, 13@14c., and do Western, 12@12½c.; poor do, 11c. and spring chickens at 23@30c., as to size and quality.

BUTTER.—We quote Pennsylvania, and Western creamery, extras, 20@21c.; do firsts, 17@19c.; imitation creamery, 15@16c.; Western dairy choice, 14@15c.; do firsts, 11@13c.; New York and Bradford county fresh tubs, 17@18c.; firsts, 14@16c.; packing grades, 7@9c.; grease, 4@6c.; creamery prints, fancy, 22@23c.; good to choice, 17@20c.; fair, 12@15c.; dairy prints, 10@18c., as to quality.

CHEESE.—Quotations: New York full cream choice new 10¾c.; do fair to good, 9¾@10½c.; Ohio flat new choice, 9¼c., do fair to prime, 7@9c.; Pennsylvania part skims, fancy, 4¾@5c.; do fair to choice, 3@4c.; do full skims, fresh arrivals, 1½@2c., and old skims, 1c.

PETROLEUM.—Quotations were nominally unchanged at 8c. for 70 Abel test in barrels and 9¾c. for 110 in cases.

REFINED SUGARS were quiet and steady at 7⅛@7¼c. for powdered; 6⅞@6 11-16c. for granulated; 6 9-16c. for crystal A, and 6 5-16c. for confectioners' A. These were refiners' prices for round lots.

HAY AND STRAW.—We quote North Pennsylvania Hay at $18@19; prime to choice Western New York State at $17; fair to good do., $15@16, and mixed, $12@13; Rye Straw was steady at $20 for straight lots without wood.

SEEDS.—Clover was nominal at 8@8¼c., as to quality. Timothy nominal at $1.50 per bushel for prime. Flax scarce and firm at $1.75@1.20 per bushel.

FEED.—Sales of 1 car fine Western winter Bran spot at $13.50; 4 cars prime coarse do do at $14; 1 car fancy do do at $14.25 spot; 2 cars prime do to arrive, now running, at $14, and 1 car choice white Middlings, now running, at $20.

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